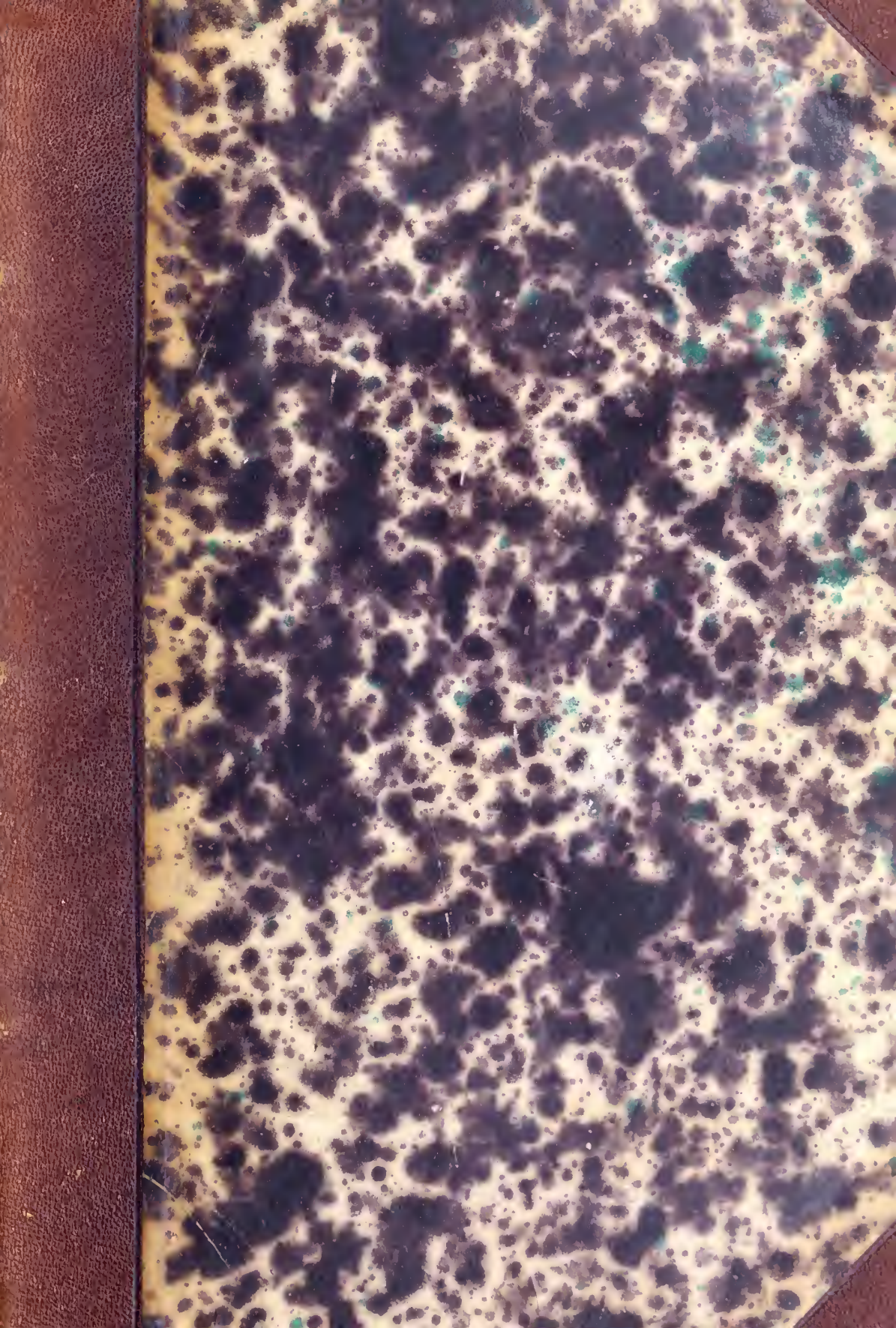
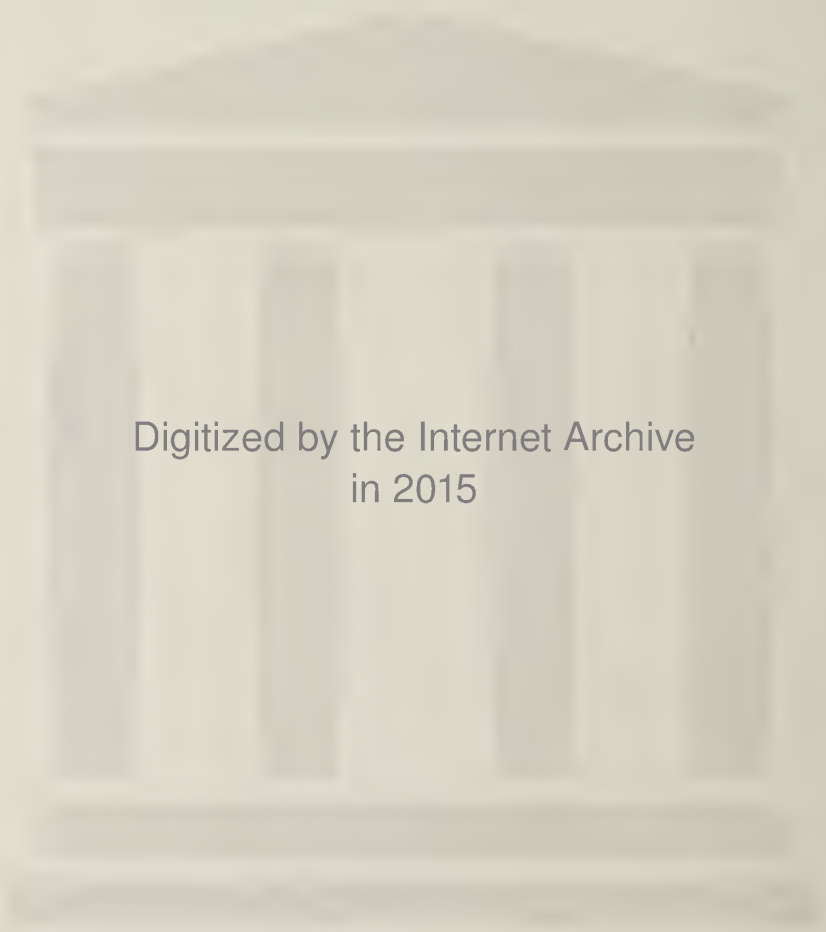




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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

THE BRAHMIN REFORMERS IN BENGAL.

BY JOSEPH MULLENS, D.D.

THE recent activity of the Brahmo Somaj has attracted fresh attention to one of the most interesting phenomena in the history of modern religious opinion in India. At first sight, it may seem strange that such a phenomenon should be witnessed only among the mission-fields of Hindustan, and not among the other kingdoms, nations, and empires in which the Gospel has been preached during the present century. Careful reflection, however, on the different fields touched by the Gospel, and the states of society prevalent in them, will supply a fair explanation of the difficulty. A new school of thinkers, occupying a prominent place in society and stamped with the special name of Young Bengal, or Young Italy, can be expected to spring up only in a great nation, the millions of which have been bound together for many centuries by national ties of custom, government, and religion. Except in India, China, and Turkey, modern Christian Missions have scarcely been founded among populous nations; in most cases they have been carried on among small tribes, or sections of nations, amounting only in the case of the Malagassy to more than one or two millions. Esquimaux and Indians; negroes in Jamaica; negroes in Calabar; the tribes at the Cape; the scattered islanders of the Pacific, form but limited communities; and not one of them by its numbers, its political position, or its strength of civilisation, has given Christianity opportunity to put forth all its powers, and show itself equal to the highest national demands. In China, mission-work on a large scale is of too recent origin to have produced such a school as that of which we speak, dating as it does from the important treaty of 1842. In Turkey, the long continued teaching of the American Mission has begun to reap its just fruit: and outside the communities of converts there does

exist a new school, dissatisfied with the ancient formulas of their bishops and teachers, anxious for improvement within the bounds of their Armenian Church, yet not in haste to bear the social penalties consequent on an open profession of Protestant Christianity. In India one circumstance of special note has given a solidity and a breadth to the new movement which it has not attained on any other mission-field. On the one hand, the agencies at work in Government and Missionary Schools (we may now add, in numerous native schools, also), are so powerful in breaking down old doctrines and old beliefs, that wherever they abound, and schools are well taught, the younger race of men are growing up without any faith whatever in the gods which their fathers have worshipped for centuries. On the other hand, the social penalties imposed by caste on those who quit the system are so severe, that this large class, unwilling to pay the price, accept a position of compromise within the system they professedly condemn, and outside the Christianity which gives them all they need. This process has been actively going on in the capital cities of India for more than forty years. Those who first attained its results are now men in middle life; they are surrounded by thousands who think like themselves; in fact, all the young educated men and lads of modern days stand in a position of antagonism to the old system; still they belong to it, yield to it, get on with it, as they best can; they would be glad to slip their necks out of its yoke, they cheer vociferously all attacks made by their countrymen upon its destructive errors, and they never say a word in its defence. But all fear the penalties of quitting it for ever; and all are waiting till every one else shall quit it, that those penalties may be rendered

harmless to themselves. It is difficult to give any estimate of the numbers of native gentlemen who hold these negative opinions and occupy this negative position. In Bengal, and especially in the city and the neighbourhood of Calcutta, they must amount to many thousands. It would surely not be difficult to find twenty thousand such men, the greater number very young, but never likely to go back from the place they occupy. Compared with them the priests and devout worshippers of the old school among the higher classes are exceedingly few. At great festivals, marriages and funeral feasts, the latter gathering in force; but even here they are gradually dying out, and the new school are rapidly filling their places. The great mass of the four hundred thousand Hindus who inhabit Calcutta, and the four hundred thousand more who occupy its suburbs, the peasantry, shopkeepers, artisans, and labourers, are still idolaters, who believe in idolatry, as they continue to practise it. But all the upper class, the brahmins and the members of the writer-caste, receive an English education; all enter as a result the new school; and it is their opinions that will rule the next generation in the capital of the Indian empire.

Of this new school the sect of religionists called the Brahmo Somaj form an important class. They are by no means the most numerous, the most wealthy, the most influential, or even the most religious. Many individuals of this modern school have got beyond the Brahmos in knowledge and faith: there are hundreds of the old scholars from Missionary Schools who never join the Brahmos at all; the reason being obvious, that they have passed beyond the latter in their acceptance of the Bible as a revealed book, and of Christianity as the only religion worth having. If they have any active faith at all, this is their faith; a faith much higher than the Brahmos have ever attained.

Nevertheless the Brahmos are a very important and influential part of the community. They stand out as men who profess a particular creed, who adopt a special system of worship, and openly desire to benefit by personal efforts their ignorant and idolatrous fellow-countrymen. A brief sketch, therefore, of their present position, with a few extracts from their recent writings, will not be unacceptable to the thoughtful friends of missions.

HISTORY OF THEIR SOCIETY.

DR. DUFF has already told you of the author of this movement, and the strange, if not appalling condition of native society in which it was commenced. The Raja Rammohun Roy was an extraordinary man. Possessing great native scholarship in a full acquaintance with the Sanskrit and Arabic languages, and endowed also with great acuteness, he was at the same time distinguished for peculiar honesty of mind, a gift very rare among his countrymen in his day. Thus he was a sincere inquirer, and enjoyed unusual facilities for making his reli-

gious inquiries complete and sound. Naturally he shot far a-head of his age, and met with the fate of all reformers in the opposition and enmity of those whom he wished to bless. He studied carefully the old Shastras or religious books of the Hindus in their original tongue, the Sanskrit; he read the Koran in its native Arabic; he knew the English Bible well; and learnt Greek and Hebrew from Mr. William Adam that he might peruse it in the original tongues. He very soon gave up all faith in idolatry, and was anxious to see his countrymen give it up too. Finding it thoroughly pervading the Puranas, he rejected their authority, and turned to the oldest books, the Vedas. Dr. Duff has justly compared him with Luther in the position he took; viz., that the system around him was a corruption of an older and better system. Luther turned to the written Scriptures, and, comparing living Popery with their doctrine, pushed forward the Great Reformation. Rammohun Roy turned in like manner to the Vedas, persuaded that they taught a system very different from the prevalent idolatry, yet one practised by those honoured ancestors from whom all the Hindus have sprung. This system he read as a pure monotheism; and as he found in the Vedic hymns numerous addresses to the elements—to the sun, fire, air, and the like, he devoted his attention to those philosophic tracts which are attached to the Vedas, called Upanishads, and believed he could find pure Deistic teaching in them. Bred a Hindu, hearing Hindu words and religious terms from his childhood, but now on conviction, and as the result of independent inquiry, casting off so much of ancestral error, it was nothing wonderful that some portion of that error should still cloud his mind, and that he should fancy he saw an amount of religious truth and a purity of doctrine in the Vedic tracts which a Christian mind cannot discern. To Christian men the Pantheism of those treatises is plain; they are saturated with it from beginning to end; they are rooted in it; it is the one key by which alone they can be fully explained. But he overlooked this, and when he translated them into Bengali and English he employed Christian words, as "create," for others which would have more truly expressed the Pantheistic ideas, and thus in a measure hid their true import both from his own and his readers' minds. Acting heartily up to his convictions, he spread these translations abroad; he held discussions with learned Brahmins; and his few companions and himself used to hold a meeting for worship on the Sunday, which was called the Unitarian Church of Calcutta. Of this meeting, Mr. William Adam, formerly a Baptist missionary, was instructor.

But Rammohun Roy published, not only the better portion of the Vedas for the benefit of his countrymen, but portions of the Scriptures likewise. A compilation of Scripture passages, the Sermon on the Mount and the like, he translated into Bengali, and published under the title of "The Precepts of Jesus, the Guide to Happiness." The Sermon on

the Mount he admired greatly, and the lofty morality of the New Testament generally attracted his warmest regard. He always pleaded for a religious element in education: he therefore objected to the Government English education, because it had no religion; and he objected to the Sanskrit College, because the idolatrous books were read there. So zealous was he in propagating these views—views at that day so novel and so startling to his countrymen, who all belonged to the old school—that he became exceedingly unpopular; he was denounced by a large number of the orthodox as little better than an infidel; and even so late as 1829 he was mobbed in the streets of Calcutta, and his life was for a time in danger.

The few native gentlemen who accepted his views were unwilling to join in worship with Englishmen; the practice would have identified them too closely with foreigners and Christians. On this account, in January, 1830, Rammohun Roy and his followers established the *Brahmo Somaj*, i.e., a meeting of the worshippers of the One Supreme, at which portions of the Upanishads should be read, hymns should be sung, and prayers offered. Many of the hymns used in the assembly were composed by the Raja himself. At the close of the year, however, the Society fell to the ground, on the departure of Rammohun Roy to England. Whether he was actuated only by an enlightened curiosity to see the land from which so much good was coming, or whether he did not also desire to escape from the social isolation and persecution which his advanced opinions had brought upon him, it is now hard to say. But he went to England, and there, after a few years of quiet retirement, he died. He was greatly esteemed in Bristol, where he resided; many kindly recollections are entertained of his character and doings; and on a recent visit of some young Bengali gentlemen, friends of his family, to that place, they met with a warm reception from his friends, and were shown many personal memorials of his presence. The principal of these, a full-length portrait, hangs in the Bristol Institution. The late Mr. Jay of Bath, among the reminiscences of his time published in his memoir, describes his recollections of Rammohun Roy. Mr. Jay thinks that he grew both in faith and character during his later years, and that he was a Christian, or very near it, when he died. How far the acknowledgments which he was always ready to make, of the excellence of Christian truth, and of the Saviour's personal character, may have led Mr. Jay to this conclusion, or how far the courteous complaisance of the native gentleman with his visitor's views may have contributed to it, it is impossible for others to say. It is at least a pleasant thought that that earnest heart, so gentle yet so firm, so courteous, so sincere, after a stormy life, in which it bore great trial in defence of truth, at length found rest in that Saviour, whose loving nature and divine lessons it had long deeply admired. Raja Rammohun Roy was the first native of India that the writer ever saw.

THEIR MODERN HISTORY.

After his departure from India, the Society he had established passed, in a measure, out of sight. Men holding his opinions increased in number; and influences were at work, of increasing power, which were adding to these largely every year. Rammohun Roy was not forgotten. His high example, his excellent character, and his efforts to enlighten his countrymen, were remembered by many. Indeed, they made a profound impression upon native society; and at the present day, among educated men in Bengal, no name is so revered as his. His few followers held together, looking up to his distinguished teacher, the Pundit Ram Chondro, as their chief; but moral courage was at a greater premium in those days than it is now, and lest their views might expose them to the same obloquy, their proceedings were kept quiet for some years.

At length, in October, 1840, they met together, ten in number, to revive the Society, and resolved actively to advocate their views in order to draw converts to their faith. The time was singularly opportune for their purpose. During the ten years that had elapsed since Rammohun Roy's departure to Europe, hundreds of young scholars had entered on a course of English education, and during the process had reached the conviction from which the Society started, viz., that modern Hindu idolatry was unworthy of belief. A few had openly advocated atheistic opinions, or adopted the old creed of the philosophers of Rome, that all religions were equally false and equally convenient. It was amongst them that Dr. Duff fleshed his maiden sword with such distinguished skill and earnestness, and won his first signal victories. The atheist school dwindled away, broken at the first onset, and it has since never recovered in Calcutta a single inch of ground. Thus it happened that, while hundreds were convinced that the doctrines of modern Hinduism must fall, they felt, too, that men must have some religion; and naturally, as the most ready to hand, they took up the deistic creed which Rammohun Roy had sketched out for them, and professed to find it where he had found it, in the oldest Hindu sacred books. The new movement was headed by a man of very high and earnest character, Babu Debendranath Tagore, the eldest son of Rammohun Roy's chief friend, the native merchant and landholder, Dwarkanath Tagore (well known in England). Though a young man, he took it up with great spirit; he preferred to relinquish excellent prospects in business, in order to devote himself entirely to what he felt was a great cause, and in other ways, both in character and deeds, gave promise of that upright life for which he has been since distinguished, and for which he is universally esteemed. He presented the Society with a printing press and types: when the number of members increased he erected a third story on their house as a hall for worship, and provided it with suitable fittings, at a cost of 350*l*. By patient toil, and at considerable expense, he

gathered a valuable library of the Hindu sacred books, and provided for the support of poor students, who were dispatched to Benares that they might study them. He took a prominent part in their publishing schemes, and was always a chief speaker in their meetings for worship. Personal efforts, unflagging interest, and great liberality, contributed most powerfully to sustain and extend the Society in its early days; and to them are undoubtedly due a large share of the success with which the Society has since met.

The progress was at first slow, and to those who do not know the moral weakness of native society, considering the very favourable circumstances amidst which it was revived, it might be difficult of explanation. In 1841 and the following year it had about one hundred members, and an income of 2,300 rupees. In 1846, after some controversy with the missionaries, and a fresh accession of zeal, the numbers rose to 500, and the income was nearly doubled. Three branch-societies were successfully established at Burdwan, Krishnaghur, and Dacca. Their present house was purchased and enlarged, and a local habitation given to their efforts. Then, for a time, the Society declined. The first freshness of its vigour had worn off; the stimulus created by a spasmodic contest with the missionaries died away; and for some years it remained quiet. During the last ten years, however, it has made great advance. It has secured the services of one able and earnest teacher, and of several assistants; it has sustained one native newspaper in the English language, and published numerous English tracts. It has added considerably to the number of its branch meetings, and has in general displayed a large amount of active life. The last report showed that the branch-societies amount to forty, and that the principal Society and its offshoots bear on their books the names of nearly 2,000 members, of which a considerable number would be cut off if only the permanent members of the Society were retained. Their funds exhibit a corresponding increase. Fifteen years ago the income amounted to about 3,000 rupees. Last year the income from all sources rose to 9,208 rupees; and the expenditure was 8,900 rupees. In the previous years they amounted to more than 1,000/. The head-quarters of the Society are in Calcutta, in which a large proportion of the members reside, and which contains no less than six of the branch-societies. Others have been established in the principal towns of Bengal, such as Midnapore, Serampore, Jessore, Dacca, and Berrisaul. A few have been set up in distant localities of the North-West Provinces. But the members are almost exclusively Bengali gentlemen, and have become Brahmists from the English education they have received in the schools and colleges of their native province. Thousands of this class have pushed their way into all the public offices of the Upper Provinces, from Benares to Peshawur. The Government offices, railway stations, and telegraph departments of Allahabad

and Lucknow, of Delhi and Lahore, are filled with them; and it is only natural that branch-societies of the Brahma Somaj should be found among them in various parts of the country. In Lower Bengal the branches are annually visited by one of the assistant-teachers, who reports on them to the annual meeting.

THEIR DOCTRINE.

Starting as they did from Rammohun Roy's theory of the Vedas, it was natural that from the first a decidedly Hindu aspect should be given to everything about them; to their literature, their worship, their names; and that notwithstanding changes in their views, a great deal of it should cling to them still. Their worship was loaded with Sanskrit. Extracts from the Upanishads of the Vedas were read, and the sacred text, the Gayatri, was recited by all. Interpretations and expositions might be given, but the Vedas were the book of authority, and though written in an "unknown tongue," were read in the original before the explanation was given. The Liturgy is still in Sanskrit, though now well understood. The most interesting illustration of this fact was seen in the monthly periodical, which from the first has been maintained for the benefit of the Society. Very considerable portions of the Vedas and the Vedic tracts have been published in this paper, with extracts from the great poem, the Mahabharat; and even whole treatises of ancient native scholars, if brief. Other works of considerable length were published separately at the Society's press. It was in this way that the members of the Society were at first called Vedantists. The Vedanta is the doctrine contained in those Upanishads, or tracts of the Vedas, to which Rammohun Roy directed so much attention. "This doctrine," said he, "is the same as what Englishmen call Monotheism." With this belief it was nothing strange that the defenders of the school could say, "We consider the Vedas and Vedas alone as the authorised rule of Hindu theology. They are the sole foundation of all our belief. . . . Our humble object is merely to revive and propagate an existing system of truths. . . . Vedantism is our creed, and the Upanishads are our book of religion." In regard to inspiration they held the old Hindu theory. The ancient Munis, or religious teachers of the highest authority, were incarnations, or else their knowledge was superhuman, obtained in a former birth. This was the way in which Kopila, Vyasa, and others, had acquired their wisdom and authority.

But these theories were untenable, and they were soon forced to abandon them. It is not difficult to trace the history of the change. The publication of Colebrooke's Essays on the Vedas and on the Hindu systems, the work of a scholar, whose profound acquaintance with the subject none could gainsay, showed the Vedantic system as far more Pantheistic than Rammohun Roy had been willing to allow. The students of the Somaj who had been sent to Benares, and who had been taught, not by English-

read scholars, but by pure Hindu pundits, returned with the same conviction. Controversy fell upon them with missionaries. One defect was exposed after another: one bastion was surrendered after another: until at length the Old Fort was deserted, and the retiring squadrons themselves blew it into the air. After 1850 the ancient system found no friends amongst those who had at first stontly defended it.

Henceforth they clung more completely to the name of Brahmists, and their whole system became more decidedly Theistic. Though they preferred the Sanskrit name to the Latin term Deists, usually given to men of their views in Europe, they began to identify themselves more openly both with those views and with the men who advocate them. At this time Paley's Natural Theology was a great book with them, and formed the basis of many an address given at their meetings and published in their periodicals. They began to correspond with Parker, Emerson, and Newman, and numerous copies of the works of these writers were sold in Calcutta. Soon natural theology itself was seen to be incomplete. Revelation in the outer works of God was unnecessary, the great revelation is within. Man's own mind contains intuitions, which are a sufficient guide unto all truth and all duty. No book is needed, man's mind contains the whole.

In the face of these facts it is hard to understand the bold assertions of their chief leaders, that they have never really changed their doctrines; and that those doctrines have essentially remained the same. Yet in one of the most recent works of the Society, written by the President, this very doctrine of intuition is not taught in the body of the work, but is introduced only into the preface by his son.

Great activity has recently prevailed in the Society, and in the efforts of its leaders to extend its bounds. For a considerable time three or four of the members have been continuously employed on a suitable salary in visiting the branch-societies, and in organising both their worship and their system of agency. While their most eloquent preacher, in addition to his weekly labours in the

principal place of assembly, has frequently addressed the smaller meetings in the suburbs of Calcutta; and with the most persevering earnestness has taken up the cudgels on behalf of the system, and defended it against all attacks. Their press too has been exceedingly active. The old monthly periodical, the *Patrika*, with its dignified and classical Bengali style, still continues. Though rather heavy, it gives correct reports of the most eloquent addresses delivered in their meetings for worship; discusses the religion and customs of the Vedas; expounds Brahmist doctrine, and replies to attacks. It has recently published in English several extracts from Colenso; a sketch of the life and death of Theodore Parker; and passages from Dr. M'Cosh's work on Intuitions. To the editors and writers of this periodical, the lovers of pure and tasteful Bengali are greatly indebted for the excellent models of this style which they have supplied for a long series of years. Bengali, as a language, for literature has been during this time under process of formation, and the contributors to the *Patrika* have rendered admirable service in keeping it on the right track. Their English tracts again have been very numerous, and various lectures delivered both in Calcutta and the country have been published and circulated. Several of them are able and eloquent, especially those of the chief preacher. They consist chiefly of expositions of the Brahmist creed, and spirited answers to the somewhat severe criticisms to which it has been subjected. The arguments are often exceedingly poor and fallacious; but the exhortations to follow good and resist evil are earnest. If at times the addresses delivered in the Somaj have contained expressions respecting Christianity and its founder, which were rude and irreverent in the extreme, the courteous spirit in which the published controversies have been carried on, is deserving of high praise.

It will not be difficult with these facts before us to comprehend generally the creed of the Brahmists in Bengal, which I shall consider more minutely in a second article.

COLPORTAGE IN IRELAND.

Does Christian Work in the Home Field occupy the place it ought in the progress and efforts of the Lord's people, and in the literature of the Churches? Here is Ireland, separated by a narrow channel from the sister country, and yet how many British Christians are there who know almost nothing regarding the state of religion in it, and who seem, if possible, to care less! Through the "Irish Church Missions," members of the Church of England have of late years been contributing on a somewhat liberal scale for the evangelisation of our country; but what are the great Nonconformist Churches doing for the millions of Romanists here at

their own doors, within four-and-twenty hours of their homes and sanctuaries? "What can be done?" will be the ready reply of multitudes. "Only show us the way, and we are ready to enter in and work for the Master." Presuming that such will be the state of mind and heart among not a few of the readers of CHRISTIAN WORK, I venture to offer a few suggestions.

The population of Ireland at the last census (1861) was 5,764,543. Of these no fewer than 4,490,583 were returned as Roman Catholics. What is being done or can be done to bring the Gospel within their reach? You may set up churches, but they

will not enter them. You may appoint ministers, but they will not listen to them. A few will wait occasionally to hear the word of God read and preached at a funeral; one may find his way by a time into a prayer-meeting or house of worship; but as a general rule they are shut out by prejudice and priestly domination from the ordinary means of grace. "Do you do anything," said the writer to a clergyman of the Established Church, "to bring the Gospel to bear upon the inhabitants of this purely Romanist village in your parish?" "Is it I!" was the astonished rejoinder. "They look upon me as their adversary, and would not for a moment listen to me." It is to be feared that, if the truth were uttered, similar would be the testimony of the great majority of the ministerial brethren of the speaker. The same prejudice may not perhaps exist in the minds of Roman Catholics against Presbyterian or other Protestant ministers. They have been less mixed up with antagonistic political associations, and might have easier access to their fellow-countrymen; but many of them do not make the attempt, and others are so occupied with their duties among their own adherents, that they have no time left for aggressive evangelistic work among the Romanist population. And in what way then can they be at all reached? In the same way, we reply, as they are reached in France and other continental countries, by the agency of *Colporteurs*, humble, earnest, pious men, traversing the country with the word of God and a healthful religious literature, to lodge in the homes, and, by the blessing of God, in the hearts of the people. In this sphere the Hibernian Bible Society has been labouring for years with encouraging success. According to its rules, however, the colporteurs it employs can circulate nothing but the Bible without note or comment, and to present a Bible in the first instance to a Romanist is often found to repel and not to attract. In the year 1859, the "Bible and Colportage Society of Ireland" commenced its labours, employing colporteurs to traverse the country with the word of God and a cheap Christian literature. From the reports of these agents, now numbering nearly forty, we select, almost at random, illustrations of the effective way in which they deal with the ignorance and superstition of their fellow-countrymen.

Sept. 9.—Visited five Roman Catholic families; conversed a long time, and brought a great many Gospel truths before them. One woman, a great devotee, from the way I conversed with her, took me for "a spoiled Roman Catholic," as she said. She asked me if I believed in purgatory. I told her that the blood of atonement alone could purge from sin. "Oh," said she, "you cannot be in the right way, for you never go to confession." "I do go to confession," I replied. "In the name of wonder, whom do you confess to, when you have no priest?" "I confess to God," I said, "who is faithful and just to forgive me my sins." "But," said she, "who imposes the penance?" I said, God; and when

proof was demanded, I directed her to his word, which says, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "After listening for a long time," he adds, "to a great many of the most marvellous things she could tell me,—for example, about the situation her husband held in heaven, and how he was arrayed and ornamented with a gold chain about his neck,—I left her, having succeeded in bringing before her the plan of salvation as it is in Jesus." This conversation took place in the north of Ireland, in a district where the mass of the people are as ignorant as the heathen in India or Africa; and such words of truth and wisdom might be repeated in substance in thousands of places in our country every day, if the Churches of Christ were faithful to the Master, and would send forth messengers of mercy in his name, to tell in their simple but effective way of the "blood that cleanseth from all sin." The agents of this Society are not mere book-hawkers; they are selected as *men of God*, who have felt the power of the truth in their own souls, and, with the love of Christ in their hearts, they go forth to do good as they have opportunity, conversing with the people by the way, in the fields, at their firesides; reading a chapter and offering prayer where permitted; sometimes leaving a tract, or selling a Bible or other book, where a recognised minister would find no entrance. Take an example from one of our auxiliaries:—

"A little Roman Catholic girl was on a visit in the house of a friend when one of our colporteurs called, opened his bag of books, and displayed its attractive contents. She selected one, 'Janeway's Token for Children,' and bought it, manifesting by her manner and her statements unusual interest and earnestness in one so young. When in another part of his district, your colporteur some months after entered a Roman Catholic house. Contrary to his expectations he was cordially received. On his proposing to show his books, the mother said they had one of them already, taking down and unwrapping as a precious treasure the little volume above mentioned. Its story was soon told by a weeping mother. Her little daughter had bought it, had read it, had wept and prayed over it. It had comforted her on a sick-bed, had cheered her in the prospect of death, had lighted her through the dark valley, and now she was gone where the weary are at rest; her body had ripened early for the grave, and her soul had ripened early for heaven. This little book had been directed to her by God in his providence, who leadeth the blind by a way they know not, to accomplish in her by the teaching of his Spirit a blessed work. Your colporteur was the means of putting it into her hand,—a link in the chain of providence whereby the little one was led to the Lord Jesus."

A large proportion of the people of Ireland have learned and are learning to read. Last year 840,569 children appeared on the rolls of national schools

alone! What an army of young readers into whose hands to put the word of Life and other books such as the press is daily pouring forth, suited to all ages and all ranks! If the Churches of Christ in Great Britain and Ireland do not at least attempt the performance of this duty, will not the blood of souls cleave to them? The country is to a large extent open. It is at our doors. Men of God, prepared to go forth as agents, are available on every side. This is one of the blessed fruits of the awakening with which the Churches here have been visited. No new language has to be learned. Irish, even as a spoken tongue, is fast dying out. The literature is prepared, and woe be unto us if we do not "preach the Gospel" to the perishing multitudes in such way as they will hear it. Nearly forty colporteurs are at work in connection with our Society, but there ought to be 400. And there might easily be. For a sum of thirty pounds the Society engages to salary and maintain one in a district for a year. Are there not in many towns in England and Scotland half-a-dozen persons who could give or raise this sum without any self-denial or effort, and thus secure the employment of a suitable missionary in a benighted land?

The Society is non-sectarian and liberal in its constitution. The number of separate publications circulated last year through its depôts, book-agents, and colporteurs (not including tens of thousands of tracts), was upwards of 400,000. All these were paid for by those who received them; and this is a security, such as never can be found when the distribution is gratuitous, that the works have been read and appreciated. Regarding the sort of books that sell among the poor, colporteurs mention "God's Way of Peace," by Bonar; "The Blood of Jesus," by Reid; "Light for Dark Days," "Good Seed for the Lord's Field," "The Pilgrim's Progress," "The Anxious Inquirer," "The Afflicted Man's Companion," and such-like.

I do not wish to leave the impression that these sales are effected solely or chiefly among Roman Catholics. Quite the contrary. What I affirm is, that every colporteur has access, more or less, in his district to Romanists, and has many opportunities of doing good among them. Take the following testimony from one of the least sanguine of our agents:—

"Romanists form a very large proportion of the population, and are generally located in masses, many townlands being almost exclusively occupied by them. They are much on their guard, and closely watched by the priests. Party spirit always prevailed strongly here, and party quarrels were frequent till of late; so that any Protestant agency attempting to operate amongst them is regarded with jealousy, and is sure to excite hostile feeling. They almost invariably refuse tracts, and in some cases where they were received there is reason to fear they were not read. However, this is no cause of despondency. Access may be had from time to time in individual cases, and good seed may be sown

that may yet spring up and bear fruit to the glory of the great Husbandman."

This testimony comes from a district where political Protestantism is rampant. Party spirit prevails. This is emphatically Ireland's lane. Recent events, such as the Belfast riots, have contributed greatly to increase it. It is all the more necessary to exhibit, in the character and conduct of our agents, specimens of the living, loving religion of our Master.

"The Romanists here," says a colporteur, "are very bitter against Protestantism. This I believe to be owing to the spirit and conduct indulged in by the opposite party. On entering a Romanist house I am at once recognised as a Scripture-reader. They soon let me know they do not want me. On entering into a little friendly chat with them, and letting them know that I detest party-work, and have a desire to live at peace with all men, and that I wish well to their souls, it is really wonderful what inroads can be made upon them. There is nothing of any effect but a spirit of kindness. A great many will take tracts when they find they are not pointed at their religion. A great many more would take them but for the priest. But for his restrictions, indeed, I think none would refuse."

But not among Romanists alone is there need of such evangelistic work. The Protestants of the Established Church, according to the census of 1861, numbered 678,661, and the Presbyterians 528,992. Whilst thankfully acknowledging the existence of much real earnest religion in both Churches, there are yet multitudes in nominal connection with them living without God and without hope in the world.

"Worldliness," says a colporteur, "greatly prevails amongst Protestants of all denominations here, and a great number are living in poverty and spiritual destitution for whose souls no man seems to care. This latter class claims our most earnest care. To them access can be had at all times, and many of them seem to prize our visits very much, and there is every reason to hope that our labour amongst them will not be in vain in the Lord. It has long been evident to many, that, whatever efforts we may make to bring the truth of the Gospel before the minds of Romanists, we cannot expect the blessing to descend upon us while worldliness and ignorance and immorality are so lamentably prevalent amongst Protestants of all denominations. When we cast the beam out of our own eye, we shall be in better condition to take the mote out of our brother's eye."

Booksellers' shops are more numerous in Ireland than they were, but still many districts are destitute of them. The Bible and Colportage Society goes into a village or district where no such shop exists. It selects a Christian man or woman, whom it appoints as agent, and who is paid by a per-centage on the sales. The Sabbath-school teachers, or others, are set to canvass,

furnished with specimens of different periodicals; a monthly parcel is ordered by the agent for the district from the office of the Society; and thus the work once begun progresses with very little effort. We know one congregation where previously almost no religious literature was circulated, and during the first two years of its connection with the Society about 11,000 separate publications of varied size and excellence were scattered among the people. And by such means a gradual, silent, progressive work is being accomplished, auguring well for the Church of the future. The Society has now about 150 of these book-agents, and the number is continually increasing.

This field is at our doors; the agents are ready to our hand, and will be satisfied with very small remuneration; the literature is also provided by such institutions as the Religious Tract Society, as well as by the well-directed efforts of the various publishers. All things are ready. Oh that the Christians of Great Britain would come to the help of the Lord against the mighty! Ignorance, party spirit, and superstition have long cursed our country; but the "Lord shall arise upon us, and his glory shall be seen upon us," and this island shall yet again be, what it once was, "an island of saints."

THE GERMAN KIRCHENTAG ON THE RECENT LIVES OF JESUS.*

THE thirteenth meeting of the German Kirchentag, at Altenburg, was not deficient either in outward splendour or intrinsic interest. The lively and unembarrassed mode in which this little residential city received and entertained so many hundreds of guests; the keen sympathy which the Duke, the Minister, the President of the Consistory, and the General Superintendent afforded to the assembly; the avidity with which the whole population, men as well as women, came streaming to the daily debates and to the evening sermons; the pleasant situation of the city, the multiplicity of the historical reminiscences which it offers: all joined to make upon the visitors a comfortable, cheerful, and even joyous impression. But the peculiar characteristic of the Diet was not this festive exterior, but the deep purpose which it involved, namely, of distinctly attesting that the assembled multitude bowed their knees at the name of Jesus, and that they would indefatigably labour to impress this name of the Son of God and man on the German nation, as an ensign of everlasting life.

On the 13th of September, Professor Dr. Beyschlag, of Halle, came forward as the first speaker on the great question. Among the latest representations of the life of Jesus he should only, he said, take notice of Renan's and Strauss's. He attached small importance to the much-talked of work of Schenkel; because the notice which this work had obtained in Baden was, in his opinion, chiefly to be attributed to the incongruity of such a production with the station in the Church which its author occupied.

He commenced his exposition by saying, "The object of these books is to undecify Jesus Christ;

but, if Jesus is no longer very God and a man without sin, then, however finely you may talk about him, the heart of Christianity is taken out of it. Yet I have to speak of a profit, if the Church will extract one, if she will make the best of that which has happened. Our advantage lies in this, that there is something to be learnt from our enemies, that an element of justice and truth on their side is to be recognised, that the sanctuaries are to remain illumined henceforth from the fire of negative criticism. If the fact were that the thing attacked ought to be defended exactly in its present shape, there could then be nothing said about profit, but only about avoided detriment. We cannot here assume the Roman Catholic position: that on the side of the Church all is true and right, while on that of her adversaries all is conscious sin and intentional injustice. We are instructed by Church history that even the most subversive errors are levelled against weak and improvable points in the structure of the Church. Even the books of Renan and Strauss cannot be explained from conscious hatred of Christ. If the Frenchman does not feel the moral blemishes which he affixes to our Lord, and if he yet stands before him in admiration, ought we to doubt the sincerity of that admiration, because it is associated with the most repulsive passages? If the German critic has never felt what the Saviour is to Christians; if, being entangled in a cold and heartless philosophy, he yet discerns in Christ an appearance of the highest beauty; ought we to deny that a ray of the sun has shone upon him? Is not that word applicable to them, 'Father, forgive them; for they know not what they do'? And does not the appearance of such books, over and above the personal faults of the authors, point to a fault of the entire Church? Is not the astounding approval which the false representations have met with due in part to the Church's not having succeeded in representing aright the life of Jesus? The scientific contemplation of the life of Jesus is the most recent of our theological disciplines, and it has been forced upon evangelical theology first

* This important discussion is translated from the Report of the *Neue Evangelische Kirchenzeitung*. We give it at some length on account of its intrinsic interest, considering the present agitation in Germany, arising from the new edition of Strauss's *Life of Jesus*, as well as from M. Renan's work; and not as expressing approval of many of the opinions uttered or solutions hinted at. The theory especially of Professor Beyschlag, as to the nature of our Lord's pre-existence, is quite opposed to the creeds of all Christian Churches, and would, if accepted, undermine the foundations of the faith.

of all by her adversaries. What is there, that should have more deeply interested the Christian Church, ever since she has had a theology, than the penetration of the depths of Christ's life? But the Church has from the beginning subordinated the interest of the fact and history to that of the doctrine or dogma. Hence the dogmatic development of the idea of Christ has become one-sided. Instead of taking hold of the vital unity, people have gone out two ways from the two factors of the divine and human nature; they have added up, and obtained an arithmetical but not a human historical person. That an eternally pre-existent person entering into time cannot become anything: that therefore his growing and increasing, his being tempted, his learning obedience, and his becoming perfect through suffering, can only be an appearance; or rather, that there can only result a double personality, with a double will and consciousness, a mutual destruction of the two natures: this cannot be denied by any examiner of the Chalcedonian doctrine. As in orthodox Christology, so also in the orthodox doctrine of inspiration there is a dualism, namely, that of a divine and human author, through which all criticism of the four Gospels is beforehand prohibited.

The age of the Reformation did not subject either Christology or the doctrine of inspiration to a methodic criticism; and hence could not but result that deplorably violent re-action, in the raging waves of which we continue to be involved. It is quite natural that rationalism should now have laid a stress on the humanity of Christ, and the literary historical import of the Gospels; it is natural that Ebionitism should have come into the place of Docetism. And what is the circumstance that gives such a peculiar power to the writings of Renan and Strauss? They appear to afford us a genuine human history, such as we could not possibly get from orthodox principles. This is the point in which the Church has more to learn. The human and historical essence must be recognised in the life of Jesus: then will the image of Christ present itself to men with such truth as it never has since the days of the apostles; this is the profit which the Church ought to derive from these works. At all events the idea of man is certainly involved in the assumed conforming to God, the capacity of being God's child, the absolute dependence on God, the endeavour to receive God's will into the subjective will. If conformableness with God is the idea of man, then certainly He who is the image of God, *κατ'εἶκόνην*, must also be distinguished by his dependence on the Father, by the obligation to give up his own will and to sacrifice himself; nay, there must even be found in him a character of growth, a religious and moral development, which cannot be conceived without struggle, without temptation, a development from negative sinlessness to positive conformity with God. According to Strauss and Renan, a sinless man is an impossible man. The Fall is involved in the idea of

man. Because experience only discerns one sinless man, our conscience must be charged with falsehood when it complains of sin as that which ought not to be. During thousands of years the noblest thinkers have been demanding a perfect man; and now, when He is come, our enlightened modern consciousness teaches that it is of man's essence to be sinful. And for what price is this renunciation submitted to? It rids us of the miracle, the unique, the exception, as if forsooth the welfare of the nineteenth century depended simply on our believing in no miracles, and that at the expense of the miracle of all miracles.

But is this then true, that history and miracles, development and immediate interposition, are irreconcilable? Yes, if the world, as Renan makes out, be a product of nature, and not a product of freedom. Is the educating love of the father who a long time surveys his child on the path of error, and then takes hold of it and wins back its heart, to be considered as a disturbance of its development? Out of nature nothing free can be produced. But the mighty miraculous act of God does not disturb the development which is free and historical; it subordinates itself to the universal laws of development, and it at the same time assists them. We see the world everywhere penetrated with creative miracles, history everywhere advanced by personal influences. The greater these are, the more they appear inexplicable, and directly appointed by God. How can we refuse to recognise this law in the appearance of Christ, who moreover appears as the end and aim of the established development, as the Son, not of Mary simply, but of the whole body of craving humanity; while on the other hand he carries a testimony that he is the satisfaction of this craving, because the craving could not have made Him, any more than hunger could make bread. He is the prop which does not disturb, but aids the development of the tree of humanity.

Miracles and history require and encounter one another. Now, in order to eliminate the miraculous element from the Gospels, people have recourse to myths. But how could myths, which grow up in the soil of a nation's infancy, make their appearance in a nation that had outgrown all childishness and attained the highest stage of development, as the Jewish nation had in the days of Christ? The word myth is a euphemistic substitute for invention, for falsehood; but how can those Biblical documents, of which the veracity can so readily be felt, have been founded in falsehood? And are not the much-contested Gospels supported by the Epistles, which criticism has not assailed? Nevertheless, the epistle of James, and the epistles of Paul, have all their miracles to narrate, and embody a Christology which goes beyond that of the synoptic Gospels. Renan himself allows an important superiority to the Gospel of St. John. And as for supposing a falsifier, a disguised Gnostic, who enacts a new Christology, and who is received by

the Church of the second century as the Apostle John,—a criticism that after all its straining out of gnats can swallow such camels as these has certainly ceased to be historic.

But now, what image do our documents present to us? Not that of a God wandering over the earth *incognito*, not that of a double personality, but a perfect, genuine, and thoroughly human image. In the consciousness of his absolute dependence on God, the Son neither speaks, does, nor wills anything of himself: he prays to God, he asks for miracles; his signs are like those of the prophets; and if the Father shows and tells him everything, and hears him everywhere, this takes place, not through a metaphysical relation of unity, but through an ethical. And that he always does the will of his heavenly Father, even this is the effect, not of a natural necessity, but of a free obedience. The Gospels display to us a Christ who goes through a development, through struggles, and through temptations. 'Why callest thou me good? there is none good but God only.' This he says, not to admit any evil in himself, but to point to the absolutely good which is not even susceptible of being tempted. Christ however must learn obedience. These features of his image are not easily reconciled with the Christology of the Church. Moreover the Evangelists agree in this point, that the entire direct presentation of our Lord is imbued with sinlessness, that in all his words and deeds, his living and breathing, he speaks and so forth out of his community with the Father. This is not to be explained, as Strauss makes out, from the beauty of his nature: a beautiful nature would be a veracious nature, and would admit the separation, if it existed. Or, if he had previously overcome this separation, then he ought to have taught his brothers the way of self-redemption he had himself trodden. Even Renan and Strauss do not deny the genuine childlike relation of Jesus; and if, in the institution of the holy Supper, he represents himself as the sacrifice of atonement of the new covenant, how is this mediatorial consciousness to be psychologically explained in a sinful man? Sinlessness, however, leads us to divinity, in which we must distinguish the union with God of his historical life, the parity with God of his glorified essence, and his derivation from God; and this in such a way that the two latter may follow from the former. The union with God, the abiding of God in Jesus, is real, but ethically conditioned; and for this very reason it does not preclude the truth and perfection of his humanity. What can be more natural than that God enters in his fullness into the one heart that is pure? This takes place gradually, but in every moment as perfectly as is compatible with the attained stage of development. For it is by the last struggle that this union first becomes perfect. From the ethically conditioned unity proceeds, according to Philippians ii. 6, the parity to God; and here the passage is through the resurrection, which is attested as well as any historical transaction has

been. And what is more natural or more necessary than that the life which has been absolutely received into God should overcome death? In his resurrection is also involved his remaining in the congregation, inasmuch as the glorified life admits of being communicated. Thus the historical union with God leads to a conclusion relative to the pre-historic existence. Even holy Scripture does not make this the standing point, but the goal. It is Matthew and Luke who first speak of a supernatural conception, and who thus pave the way to Paul and John. But then this foundation is absolutely necessary, for a positively sinless person, in the midst of sinful humanity, cannot possibly be a production of humanity, but must have been most directly begotten into the world out of the life of God.

Now, if there is no more essential thought than Christ, the thought of God, in whom God thinks of himself as a something other, as an image, a son, a likeness, it is then necessary that Christ should know himself to be eternally derived from the Father, and that the Evangelists and Apostles should ascend beyond the historical appearance to the eternal subsistence, and that they lay hold of the mediatorial principle of redemption as being also the mediatorial principle of creation.

But yet, as far as I understand, the pre-existing person must not be conceived as a person that from all eternity has been realised, has *proceeded* from Him, and attained to independent existence before His face; but as ideally inhering in God, as the principle and the power of the universal creation, and as a person first in the historical personality of Jesus of Nazareth. That which enters the historical narrative is the perfect material and capacity for representing the image of God in perfect purity. And if humanity is formed in the image of God, then the eternal type in God is the true man; and son of God and son of Man are not two factors to be added together, but are congruous and identical. Another image is not attested to us. And would such an image be discoverable? That which has not gone into man's heart as an impression cannot come out of him as an expression either. That which the Evangelists describe lively and sensuously is a reality which has deliberately made itself in all points manifest to them. Poetical ideals lose their ideality in the lapse of centuries; but the image of Christ stands before the eyes of the nineteenth century in the same splendour as before the first men to whom it appeared. Such power has been exercised by the life of Christ, although the Catholic Church only allowed it to be seen through a veil; although, even in the Evangelical Church, the elements of progress, susceptibility of temptation, and study of obedience have for many become unintelligible words; and although even here the life of Jesus becomes a theophany, and he himself, as it were, a stranger from the celestial regions, clothed in humanity as in the garb of a beggar. What a gain it would be

if these deficiencies were supplied, and if Christ came out of this last veil! Then, not only would those clouds be dispersed which have settled upon his life, but all the timid inquiries of our nation would find a solution: for the personality of God, the reality of the future state, miracle and law, revelation and development,—all is Yea and Amen in Him. Therefore we want a bold advancement of science, which must be a reformation in permanence; and we want thorough earnest dealing with the human and historical character of Christ. Strauss considers the life of Jesus as a mysterious conception, a snare for the Church. We think that the life of Jesus is a snare only for the naturalistic consciousness, for the pantheistic mode of thought; but for the Evangelical Church and theology the life of Jesus will much rather be an instrument of victory, through which the faith that Jesus is the Son of God will subjugate the world on the field of science."

The paper on the life of Jesus by Professor Köstlin, of Breslau, with which the second day's proceedings were opened, was extended to such a length that we must confine ourselves to a few of the most important points. After describing Renan and Strauss, he conceded that the Church must continually recompose the image of Jesus, and that, since Jesus has not represented himself to us by fixed doctrinal formulas, but has entered into life historically, and since we have four narrators of this historical life, criticism cannot be entirely dispensed with. He also considered that ecclesiastical science had of late years not performed its duty in reference to the life of Christ; that it had tranquillised itself with the notion that the public was satisfied upon these questions; but that the avidity with which Renan's and Strauss's books had been devoured indicated a need which the science of the Church had not appeased. Now the profit which the Church ought to derive from these false representations of the life of Jesus, is found in a fact which receives a clear light from the desperate attempts that have been made to undecify Jesus's life, namely, that something is always left behind which unbelief cannot get rid of; and this something must awaken distrust in the truth of the inimical representation, and confidence in that image which, in spite of the most strenuous exertions, cannot be entirely defaced. Thus, in regard to the New Testament, Baur gave to the oldest Gospel as late as A. D. 130 or 134; whereas Strauss has now conceded a greater antiquity, and others have referred the Gospel to a time in which eye-witnesses may have been yet living. So, again, Renan calls Jesus free from all that egotism which is the source of our troubles; and Strauss speaks of his undistinguishing bounty to the good and bad, of the reception of the Divine will into his own will, and of the unbroken serenity of his temper. Although this author knows what struggles other mortals

are obliged to go through to obtain even approximately such a frame of mind, he offers no explanation how Jesus attained it. The inferences, however, to which this confession invites us, are obvious.

Renan, in order to explain the personal character of Jesus, has referred us to the land of Galilee rather than to Judea; but the inconsistency, or it may be called awkwardness of such an explanation, is readily apprehended. Strauss speaks of "the religious genius of his age becoming flesh in Jesus;" but in the sphere of religion the best aspect of the time was a consuming hunger for redemption. Can hunger produce food? Strauss would make the stream of Greek intellectual development unite itself with Judaism in Christ. But was there such an imperturbable serenity, after all, in the Greek mind as Strauss represents; and even if there was, where is the influence of the Greek element upon the Jews historically traceable. It is an incontrovertible fact, that Jesus looks upon his own blood as the blood of the sacrifice of the new covenant, and that he speaks in quite a specific sense of God as his Father; and Strauss does not deny that Jesus assumes the language of one who has the highest plenary powers given him. What becomes then of his humility? Renan, who has acquitted our Lord of all egotism, allows that there were here inconsiderate pretensions. And when the Lord announces his future return in the clouds of heaven, and invests it with a cosmical and all-comprehending significance, Renan comes off easily by affirming that Jesus, speaking in the Oriental style, goes here a little too far in his expressions. Strauss, however, assumes vehement fanaticism. But now, as to all these particulars in which unbelief wavers hither and thither, and in which the text is too strong for it,—are they not so many wounds which the unbeliever's representation of the life of Jesus inflicts upon itself?

Even in reference to the wondrous influences of the life of Jesus, which however must have had a cause, the recent criticism is obliged to leave many things standing which testify against it. It speaks of Jesus having broken through the barriers of Judaism; as a man who was greater than Moses; it concedes the influence on man's heart, which the new life as well as the new doctrine produced in the Christian community—and that all this can be continually traced back to the name of Jesus; but how came such influences from a Jesus such as Strauss paints, or Renan, and how are we to be satisfied about the miracles? The old rationalistic method of setting them aside has been given up by recent critics. That miracles are related is now admitted; but the accounts are garbled, the narratives mythical, although it was not the age of myths in which Jesus appeared. Renan allows that Jesus paid a tribute to the taste of his age for miracles; but he explains them as cures of psychical diseases by psychical health, as effects of animal magnetism, &c. The resurrection is referred by Renan to the testimony of a clairvoyant insau-

woman, who had been previously possessed with seven devils; and Strauss has no better expedient. The result is, that even Renan and Strauss leave behind them a residuum, which may serve to re-conduct us to the entire image of Jesus, and that the critique of the New Testament leaves ground under our feet, over which we can with assurance make further advances. Even in the critique of the fourth Gospel, Strauss obtains none of the objects he desires. Although, in his bald representation, he by reticence and perversions of facts accumulates difficulties upon us from his own point of view, he yet leaves it impossible to believe that such a new-made mendaciously invented Gospel can have immediately obtained an unresisted admission even among our adversaries. And who will not be driven to this conclusion, that has ever allowed the simplicity and solemnity of the statements in St. John's Gospel to work upon him, and that now hears from Strauss, at his last shifts, that this is all a confused mixture of the intellectual and the sensuous?

As to the question how we may obtain security against the attacks upon the treasure of this historical image of our Lord, Professor K stlin denounced the wish for a literal certainty in every passage in Scripture. The deduction that God must have so directed the narrators, that they have been constrained to relate the smallest as well as the greatest things with the utmost accuracy, was declared to be at once pusillanimous and presumptuous. He maintained that we have no ground for this theory of inspiration, or for the disposition of mind in which it originates. The testimonies of antiquity supply a sure foundation for the life of Jesus, on which, trustfully building, we may admit the individual divergences of the narrators. Moreover, we must give its due to the human and historical element, as Renan's representation, in all its perversity, may induce us to do. Even in our contemplation of the personal character of the Lord, which must form the starting-point of all our inquiries, we must begin with his moral character in the deepest sense of the word, *i. e.*, from his communion with God by genuine moral devotion, of his progress, of his discipline—and here the agony in the garden of Gethsemane must be considered with the utmost earnestness. But if even this human and historical side of the life of Jesus must be emphasised, we must not for a moment officiously allow it to appear as if we wished to set aside the difficulty about the personality of the Lord at the expense of the supernatural glorification of His person. In treating of the life of Jesus let us be cautious of giving offence to the weak, but let us denounce that false delicacy which conceals the difficulties that God would have us to contend with. Let us, above all, positively place the totality of the person of Jesus before the eyes of the nation. Let this be done even in popular representations. But even for the ordinary man, when doubts arise in him, no pusillanimous conceal-

ment of difficulties is to be recommended, but a subjugation of his doubts by a lively firmly-believing representation of the unimpeachable truth of the most sacred life which has been manifested to us.

Dr. Liebner, of Dresden, returned thanks for the discussion of this subject, in which the Kirchentag, he said, had stepped from the circumference to the centre. We must in both great and small gatherings, enter more into the deep and cardinal questions on which all in the end depends. This divides people, certainly, but it also brings them together. So does the present theme of discussion. It presses to the heart, to the Christian conscience. He then referred to two points, first the necessity of doing justice to the human character of Jesus. Adversaries say to the people, we will give back to you the true Jesus, with nothing foreign, artificial, or obscure about him, he who comes down to us, whom the priests and Popes have taken away from you with cruel hands. And this is true; there is often in the ecclesiastical representation a lack of the truly human. In reference to certain dogmatisms, it has been truly said "the Word has not become flesh, but bones." This is the historical justification of the anti-Christian treatment of the life of Christ. It is now the problem for the Church to compile a life of Jesus which may satisfy this wish, a work of one piece, a living Christ, not in the manner of Renan, whose coquettish Parisian charms do not attract German thought, nor yet in the dry manner of Strauss. Very alarming is the ant-like labour which the enemy expends to destroy the body of the Lord, and to turn the most precious work in the world, the marvel of literature, into a desolate chaos—the refinement with which the most simple truthful history and the most holy and blessed life are represented as mendaciations and sinful, in order to obtain the desired end. The secret wish that Strauss and Renan herein cherish, is not for a real historical account of the life of Jesus, but to introduce their own conceptions of God into the views of Christians. Historical criticism is only a weapon in the hand of a system diametrically repugnant to the New Testament, in the midst of which stands an idol put together of abstract Jewish and of pantheistic heathenish elements. The ancient Church did well, in that it instituted at the commencement a right conception of God; and the modern Church will do well to recognise that people ignore the Son because they know nothing of the Father.

Dr. Edmond de Pressens  began with an eulogy of German theology, in which speculative thought had centred, even if it had sometimes lost its way. "Practice without speculation," he said, "is matter." Coming nearer to the point, he attributed to Renan's book "a morbid but piquant beauty," a mixture of atheism and mystical unction;

and he found it natural that such a cleverly written book should have been sold to the extent of 200,000 copies in a population which, owing to the fault of the Romish clergy, "had not seen Christ." Here-with he also could speak of a gain acquired: the superficiality of Renan's book had been discerned even by Frenchmen, and people had taken in hand the text of the New Testament. The lie had revolted their hearts. That which dishonoured Christ, dishonoured humanity. Indifferentism had been shaken; the religious question had become the order of the day; lukewarmness had retreated; Christ had become the foremost object of interest. The Christianity of routine and tradition was retiring, the veil was torn, the abyss revealed, the souls that had been terrified by the alarm of annihilation were now gathered home to fill the Church. In the bosom of the Church itself men's position became clearer. And if no theologic re-action followed in an unhappy direction, if no narrow confessionalism hampered the freedom of Christian thought, we were approaching a great era for the Church; the second chapter of the history of the reformation was about to be written. The speaker concluded with a contrast drawn from his own observations between the perpetual splendour of the Promised Land and the ruined state of Rome and Greece, and he gave the watchword to the assembly, "To believe in victory is victory."

It was interesting, immediately after the French savant, who had lately visited the sacred ground which the Lord's feet had trodden, to hear the German who is so familiar with this soil, Professor Dr. Tischendorf, from Leipzig, come forward, and with the safe weapon of accurate knowledge pronounce a galling censure on the romantic absurdities and profanities of Renan's book, and against the pretended criticism of German learning.

Dr. Krummacher, from Potsdam, thought the chief gain to be derived from the adverse representation of the life of Jesus was in the inevitable dilemma it presented between either confessing Christ as the apostles have proclaimed him and the Church adored him, or else declaring him a fanatic and a deceiver. Renan has himself erected the scaffolding on which he stands as an unworthy frivolous slanderer, namely, in his history of the resurrection of Lazarus, which he represents as a fraudulent conspiracy.

Dr. Dörner delivered a short address, touching

chiefly on the conjunction of faith and science. The deed is first: the thought second. Belief has overcome the world: science has been erected upon belief! Belief has a divine assurance of *what* it accepts; and it pertains to the humility and power of Christian science, that it should not point out mysteries, but preserve a conviction of the unsearchable depth of God. But as faith must not let itself be disturbed, so neither must Christian science be disturbed in the solution of the problem which it has undertaken in the life of Jesus.

Dr. Hoffman, of Berlin, remarked that his early fellow-collegian, Strauss, had said many years ago that his Life of Jesus had passed into the blood and vital juices of Evangelical theology; but this assembly proved the contrary. The attempt of Professor Beyschlag to reconcile the pre-existence of the Lord and his historical appearance was no doubt considered by the writer himself as a mere hypothesis. The proceedings had evidenced that no man can bear witness against the Lord without at the same time bearing witness for him. For the testimony against him is rendered self-destructive, because it must labour to eliminate the connection of causes and effects.

Mr. Blumhardt, a minister from Bad Boll, hoped the gain would be, that Christians would learn to believe more implicitly. In two points he perceived a latent Renanism among professing Christians: first, in that they rejected many of the miracles told of Jesus in the Gospels, as if they did not need thoroughly to be believed; whereas we should not allow even one to be taken from us, either in the Old Testament or in the New; and, secondly, in this, that people doubted the possibility of the continuance of miraculous gifts. This power ought not to lose itself in the sands; it ought to be revived through prayer, and then miracles would not be looked upon as curiosities of antiquity, but as enduring triumphs; and then the myth-hypotheses would give way to the conviction of the power of a living Saviour in his Church.

In conclusion, Dr. Beyschlag came again forward, as the opener of the discussion. He addressed himself to those of the assembly who had been scandalised by the strong emphasis he had laid on the human element in Jesus; and remarked that the Saviour would not be *our* Saviour if he were not a man in the fullest sense. To theologians he said that he had offered his conception of the pre-existence experimentally, and not as a tried opinion.

THE MISSION SCHOOLS AND PRESS OF NESTORIA.

BY JUSTIN PERKINS, D.D.

EARLY in the year 1836, about two months after our settlement among the Nestorians at Oroomiah, we commenced our first missionary school, which gradually grew into our flourishing male seminary. We began with seven small boys, in a basement-

room of my hired house, or, indeed, a cellar, which was the most comfortable location we could command at that time, it being winter; and it was certainly a not inappropriate emblem of the deep darkness which surrounded us. The pupils com-

menced with their alphabet (that of the venerable ancient Syriac), and as their vernacular language, the modern Syriac, was until then unwritten, I was obliged to provide for them, as reading matter, manuscript cards, which were hung upon the walls of the school-room, around each of which a class of eight or ten boys (for the school soon increased to fifty pupils), took a standing position in a semi-circle, and thus spelled out their lessons. There may be witnessed sublime scenes in very humble places and occupations. Dr. Chalmers pronounced the Indian boy in the woods, first learning his letters, the sublimest scene in the world; and I could appreciate the force of that estimate as I gazed on those delighted Nestorian children, in the first missionary school opened in modern times in this ancient kingdom, among a people whose ancestral seminaries at Edena, in Mesopotamia, and elsewhere, in bygone centuries, sent forth hosts of devoted missionaries even to India and China.

The progress of our pupils was rapid, and their improvement in every respect highly encouraging. No brighter children are to be found the world over, than among the Nestorians. The arrival of our printer and press in 1840, soon provided books for the learners, both in this central school, and in numerous others, which in the meantime had been opened in villages, all being supplied, up to that period, with reading matter furnished by the pens of several native copyists.

I cannot speak unqualifiedly of the morals of either native teachers or pupils, in our male seminary at that early period. Both have confessed to me, with tearful contrition, in these later years, how they used to smuggle wine upon our mission premises, and at late hours of the night, when the vigilant missionary was fast asleep, pass the time in carousal—the same corrupt propensities leading them to do so which prompts the vicious to perpetrate such outrages of decency that pass under the honeyed name of youthful sprces, in institutions of far higher pretensions in much better lands. Poor human nature is about the same in all ages and climes. It has maladies always and everywhere, which the spirit of the Lord alone can reach and remedy.

As early as the year 1840, considerable religious interest was manifested among the pupils of this seminary, which seemed to result in a few cases of conversion, but no general revival occurred in it till the winter of 1846. It was then under the superintendence of that seraphic man, the Rev. David T. Stoddard, who joined our mission in 1843, and who died here seven years ago, whose zeal and devotion in the cause of Christ have seldom been surpassed since the days of the apostles. That revival was a work of marvellous power and interest, especially as being the *first* extensive visitation of the Holy Spirit that has blessed this dark land in recent centuries—a land in which Christianity has never triumphed. It presented many scenes of novelty here, of overwhelming and thrill-

ling pathos, such as I have never seen equalled in any other land. About thirty of the pupils of our male seminary were hopefully, and, we believe, really converted, during that season of refreshing, and the work spread forth with pervading power into several villages. With so luminous a model of Christian excellence as Mr. Stoddard before their eyes, it was not easy for those pious young men, in the ardour of their first love, to be satisfied with a low standard of consecration; and a great advantage was secured in having the type of devotion to Christ so clear, decided, and elevated at the outset. They became, from the commencement of their Christian race, eminently burning and shining lights among their people.

In 1847, our male seminary was removed from the city of Oroomiah to our health retreat on Mount Seir (Mount Recreation), as a far more healthy location, and secure from the temptations to young men incident to a large town. The situation itself is one of the grandest and most attractive in the world, embracing a magnificent panorama, ranging to the distance of a hundred miles, combining the varied scenery of the city—the plain dotted over with almost countless verdant villages—of the shining lake on the eastern border, and lofty snow-capped mountains far beyond; the whole standing out in fine relief under a sky which is one of the clearest on the face of the globe. The location itself is one that possesses an elevating and educating power.

During the sixteen years of our seminary's location on Mount Seir it has been visited with twelve distinct revivals—several of them of surpassing power and interest. Every pupil has thus been blessed with repeated seasons of refreshing from the presence of the Lord, which, in the great majority of cases, have been to them a savour of life unto life. Our Mount Seir has thus become a hallowed place to us and to them, a kind of Mount Zion, in this ancient land of the Maji. As the fruits of these many precious revivals in our male seminary, as many as seventy young Nestorian preachers are already at work in our field, faithfully and zealously sowing the good seed, and gathering in the harvest, scattered over the vast plain of Oroomiah, and through the wilds of the rough Koordish mountains, some as station preachers, and others as travelling evangelists.

The Nestorians having known little of books (they had never seen printed volumes) before the commencement of our mission, except fragmentary portions of the Bible in manuscript, in their ancient tongue, and cherishing a deep reverence for the Holy Scriptures, so characteristic of their ancestors, we naturally, as well as from choice, employed our press in printing the Scriptures for them, in the first instance; and though we have since prepared and published a goodly number of school-books and scientific text-books, and the range of study and acquisition has become considerable, and we have furnished a good general selection of religious

reading, still, the Bible, in the ancient and modern Syriac—and previously in the Hebrew and the Persian—has continued to be the great classic in our seminary. And it is my prayer and hope that it may never cease to be such. The Bible has been most appropriately styled a *library* rather than a volume; and it is a library with which young men, in any land, and with whatever worthy purposes for life, may far better be made familiar, than with any and all other libraries.

We have not in general deemed it desirable that our pupils should spend a great deal of time in the study of the English language; and but a small number of them attempt its acquisition. We are rapidly augmenting a literature in their native tongue, taken from the rich treasure-house of the English. A long period would be needed for them even tolerably to master our language; and there is little scope for their use of it in their native land, where we wish them to live and labour, none indeed beyond our missionary circle.

Since the death of Mr. Stoddard, which occurred seven years ago, our seminary has been under the able and faithful superintendence of the Rev. J. G. Cochran, who was previously, for many years, associated with that sainted man in the charge of it. Indeed, Mr. Cochran's connection with the institution has been coeval with his missionary life, a period of nearly seventeen years. The present number of pupils is fifty. The period of connection with the seminary is from five to seven years, according to the acquisitions of the pupil when he enters it, and his intentions for future occupation. It embraces a general literary and scientific course, and a theological course is super-added, for those who intend to preach the Gospel.

I hardly need say that this favoured school of the prophets has been an instrument of vast power, and of rich blessings, in carrying forward the work of reformation in the fallen Nestorian Church; and we believe it will be more and more so, till not this people alone, but the millions of other nationalities, among whom this pecked remnant of a once great missionary Church has been so long and remarkably preserved, we trust for such a purpose, shall also be evangelised. Already, the light is penetrating the deep darkness in all directions.

I will only add that, at present, a precious shower of mercy is distilling upon our male seminary, and bringing youthful hearts to submit to the sceptre of Christ. The same blessing is also descending upon many Nestorian villages on the Plain of Oromiah. The Lord has thus not forgotten to be gracious to this suffering people. In this year of sore famine and distress, in wrath he still remembers mercy. Many are hungering and thirsting for the bread and the water of eternal life, of which there is no lack, and cheering songs betoken that this year of affliction may be a year of the right hand of the Most High, in this dark remote land. The general observance of the week of prayer here seems to promise signal blessings.

It is in place in connection with our educational work, that I refer also somewhat particularly to the department of our press, which is really a correlative branch to that of our schools. Without readers, our books would be useless; and without books, readers could not be raised up, nor be supplied with intellect-food after they have learned to read.

When I reached the Nestorians thirty years ago, their spoken language had not been reduced to writing. They had never seen printed books, the very few copies of the Scriptures possessed by them in the Ancient Syriac being in manuscript. I soon commenced reducing the vernacular tongue to a written form, using for that purpose the characters of the Ancient Syriac, known as the Nestorian (of a broader stroke and a more angular form than the Syriac letters best known in Europe), with a slight modification of two or three of them, to express sounds for which the ancient language has no representatives.

I naturally began with the Lord's Prayer. Priest Abraham, a very staid, sedate ecclesiastic, who could write the ancient language imperfectly, acted as my amanuensis. When the translation of the Prayer was completed, I directed him to read what he had written. He commenced reading it, but was instantly thrown into boisterous laughter, so novel, alien, and even comical did it appear to him, to read the language which he and his people were every day speaking; and he found it necessary to stop, and yield to the power of his risibles, several times, before he succeeded in reading the Lord's Prayer, which he had just penned in his living tongue, without realising the magnitude of the performance. The associations of reading, among the people, were all and altogether with an ancient unknown language.

Such was the humble commencement of writing the Modern Syriac, an undertaking which was for some time the marvel of multitudes, both to the sight of the eye and the hearing of the ear.

It was several years after we commenced writing the Modern Syriac, before a printer and press reached us. The first press sent out was found to be too heavy for transportation on the backs of horses over the lofty mountains of Old Pontus and Armenia, and we were consequently obliged to order another, to be so constructed that it could be taken into smaller pieces. This difficulty obviated, our printer, Mr. Breath, finally reached us, with a press, seven years after the commencement of the Mission. Meanwhile, we had furnished our schools with reading matter by the slow and laborious motion of the pen in the form of manuscript cards, consisting mainly of portions of the Holy Scriptures.

The first matter printed was also the Lord's Prayer, as had been true of the first experiment in writing. I shall never forget the scene in our printing office on that auspicious day. A large company had been drawn together by the fame of the marvellous engine which had just arrived from the

New World. As it was put in motion, and the leaves of the tree of life, set up by the practised hand of the American printer, who as yet barely knew the letters, were taken rapidly from it, the whole assembly were unconsciously bowing around it, while gazing with the most eager interest, and as unconsciously reiterating "Glory to God! glory to God!" not that they would worship the press, but their profound astonishment and admiration could find no other so natural and spontaneous an expression. And verily the press was a worthy object of their deepest admiration, as it first took its position in the heart of this dark continent; a harbinger of light and salvation to multitudes. Such it has emphatically proved itself to be. It reached us twenty-four years ago. Since that time, it has given to the hungry Nestorians a very precious Christian literature of a hundred thousand volumes, comprising near 20,000,000 of pages, containing the Holy Scriptures in both the ancient and modern Syriac—the latter, in several editions, and one edition with references. Other excellent books and tracts have been multiplied; Bunyan's "Pilgrim's Progress," Baxter's "Saint's Rest," "Call to the Unconverted" and "Reformed Pastor," Doddridge's "Rise and Progress," "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," "The Young Cottager," a Church history, and other books of this general description now have a place in the "family library" of many a humble Nestorian dwelling, by the side of the Scriptures, though always far below them in the reverential regard which this primitive people ever cherish toward the inspired oracles. We have published a book of hymns, containing about 300, consisting mainly of translations of the richest and sweetest hymns in our own language. Our first edition of this hymn-book, in our day of small things, consisted of only half-a-dozen hymns. Each successive edition has increased till the book has assumed the handsome size I have mentioned. The hymn-book, next to the Bible, we have found an instrumentality of unspeakable interest and importance in the evangelisation of the people. I now have in press a second edition of a Sabbath-school hymn-book, prepared by an associate, Mr. Cobb. It possesses great attraction and power among the children, who gladly pledge themselves to commit the whole book to memory, and promptly do it for the sake of coming in possession of a copy. We have also published excellent school-books, and scientific text-books, and an able treatise on theology, prepared by the acute and erudite Mr. Stoddard, whose early death we were called to mourn seven years ago. And

during the last fourteen years, our press has given to the Nestorians its monthly periodical, made up of the various departments of religion, education, science, miscellany, and poetry, which has been highly useful in our schools and among the people, as a vehicle of religious truth and general intelligence.

The printing-office has thus risen among this fallen people in a dark empire as a stately tree of life, striking its roots deeper and deeper, and sending its branches farther and farther, to drop its healing leaves over every village and every dwelling, even in the remote hamlets of the Koordish mountains.

It is grateful to recognise in this connection the important agency of Mr. Breath, our talented and very estimable American printer, who went to his rest and reward more than two years ago, after being the instrument for a score of years of sending abroad among the Nestorians a Christian literature so rich and varied in kind, and generous in extent, as that here indicated. His death was very deeply and widely deplored. In addition to superintending the press, Mr. Breath cut many fonts of beautiful Syriac type, with a hand before unpractised in that art; and he long and ably edited our monthly periodical.

Since the removal of Mr. Breath, our press has been worked solely by Nestorian printers, who were taught by him—that department being now under the general supervision of clerical members of our mission. The large bold form of the Syriac character, as found in Nestorian manuscripts, which we closely followed in our type-cutting for some time, has been gradually diminished, until the type is now not much larger than that ordinarily used in printing English books, and our issues are of a corresponding size. This is a great point gained, both in the matter of convenience and of economy.

It is not strange that so momentous an agency as the press should come to be comprehended in some measure by the enemies of the truth in this dark land, and that both French Jesuits and malevolent Persian officials should fix an evil eye upon it. While it has often been threatened with restriction, it has as yet held on its way undisturbed, owing not a little, during the past few months of threatened assault, to the presence there of an English official, Consul Glen, which has imposed an important check on our enemies, for the time at least, and hitherto prevented them from carrying their threats into execution.

FLOWER SHOWS FOR THE WORKING CLASSES, AND PRIZES FOR CLEAN AND TIDY ROOMS.

BY THE REV. EMILIUS BAYLEY, B.D.

IF Flower Shows for the Working Classes, and Prizes for Clean and Tidy Rooms, cannot take rank amongst those efforts which are directly religious or missionary in their nature, their influence is certainly not of an opposite character; and they have some claim to be recognised as a not unimportant element in that comprehensive "Christian Work" which is being carried on amongst the masses in our large towns. I have no wish to attach an undue importance to either of these movements, but I am persuaded that they have their value, and that, if judiciously carried out, they are capable of effecting much good.

The parish of St. George, Bloomsbury (or Blemundsbury, as the name was formerly written, after the family of Blemund, owners of the soil and lords of the manor in the thirteenth century), in which both these movements have had their origin, lies in the very heart of London, in the centre of the West Central postal district of the Metropolis. Six hundred years ago, Bloomsbury was almost, if not quite, without inhabitants. Some twenty houses, which are represented in the maps of that period as standing on the northern side of the St. Giles's High Street, *may* have been within the boundaries of the district. With this exception, it consisted of fields and open ground. In the course of the next three hundred years, the number of dwellings in the neighbourhood had rather diminished than otherwise. The prohibitions, however, of Elizabeth against building in the suburbs of the city of London,—commanding "all persons of what quality soever they be to desist and forbear from any new buildings of any houses or tenements within three miles of any of the gates of the said city," proved that a demand for new houses had then sprung up, and could only check their erection for a time. The first great building era in Bloomsbury dates from the beginning of the reign of James the First: the second, from the Restoration. In the early part of the last century, Bloomsbury was an aristocratic parish. Great Russell Street is described in 1708 as "a very handsome, large, well-built street, graced with the best building in all Bloomsbury, and the best inhabited by the nobility and gentry (especially the north side, as having gardens behind the houses and the prospect of the pleasant fields up to Hampstead and Highgate), inasmuch as this place is esteemed the most healthful in all London. This street takes its beginning at King Street, and runs westward into Tottenham Court Road, being of great length; and in its passage saluteth Southampton House, Montagu House, and Thanet House, all three seats of noblemen. But for stateliness of building and

curious gardens, Montagu House hath the pre-eminence, as indeed of all houses within the cities of London and Westminster." At a later period, Bloomsbury was the great legal quarter of the town. Lord Eldon, Lord Ellenborough, Lord Rosslyn, Lord Tenterden, Chief Justice Mansfield, and many other eminent judges, lived in the parish; whilst Lord Denman, Lord Truro, Lord Wynford, Chief Justice Tindal, Chief Justice Dallas, and a host of judges and great lawyers, lived in the immediate neighbourhood. Things are greatly changed since then. The tide of fashion has for many years set westwards: and if a resident in Bloomsbury now rises to the judicial bench, he only remains in the parish until he has taken and furnished a house in the West-End. Still we are not ashamed of ourselves. There are many large, kind, Christian hearts, there are many full purses and liberal givers, left in Bloomsbury; and the evangelistic machinery in operation, as well as the support given to that machinery, may perhaps bear comparison with that of a wealthier and more aristocratic era. One class certainly has not left us. "The poor shall never cease out of the land." They have not ceased in Bloomsbury. The improvements in some parts of the town have not always tended to promote the improvement of other parts. Driven from the Rookery of St. Giles's, when New Oxford Street was carried through that wonderful den, many of the Irish have taken refuge in a district of St. George's, and have helped to bring it down to the lowest level of moral and physical wretchedness. The district to which I allude consists of one narrow street, about ninety yards in length, with six small courts, all *cul-de-sacs*, running right and left at right angles with the street, and containing in all a population of about 1700 persons. The houses usually consist of six or eight rooms, each of which is commonly occupied by one family. The cellars are nearly always inhabited, and in some instances there are families residing in both the front and back cellar or kitchen. The occupations of the population are various. Some have no recognised calling. I lately met with a man who earned his living by waking his neighbours in the morning. He had ten heavy sleepers on his list, and at a penny a head each morning he cleared five shillings a week. Another man, upon being asked by my curate how he managed to live, replied:—

"You see I have 4s. 6d. a week certain, and time was when I used to have friends who wanted letters carried, or messages, and that kind of thing, and I used to pick up a few pence now and then. But now nothing of the sort—they all send them by the penny post. Well, out of this I pays 2s. 3d. for

rent, and then there's a trifle for washing and a few odd things. And then the rest!"

"Well, and how do you manage?"

"You may well say, sir, 'and how do you manage?' Well, the fact is, I don't live—I muddle."

Others are cabmen, cab-washers, sempstresses, straw-bonnet makers at threepence a dozen, as I once found, (think of this, ye frequenters of Bond Street), makers of all kinds of penny toys; whilst the largest and most aristocratic class consists of costermongers, who sell fruit, flowers, watercresses, dried fish, and cat's meat, in baskets and barrows. This district is the St. Giles of Bloomsbury: as it demands, so it has received a large share of spiritual culture: in it are tried all first experiments for the evangelisation of the poor: in it the Flower-Show and Clean-and-Tidy-Room movements first saw light.

The idea of a Flower Show for the poor of London originated with a gentleman, until lately one of the Curates of Bloomsbury, the Rev. S. H. Parkes. I cannot do better than quote his own description of the birth of the movement:—

"I had noticed the care and attention which some of the poor bestowed upon a few window-plants during the summer, and thought that this was an evidence of a latent taste which might be turned to better account. Then, too, I knew that many of them came from the country, and in their earlier days had been accustomed to green fields and pleasant flowers; and I thought that, if we could only take them back in imagination to the homes of their childhood and the associations of their youth, we might be appealing to that which was purer and better in their nature.

"With these thoughts on my mind, I resolved to make the experiment. A few handbills announcing the proposed show were printed and placed in the various shop windows in the neighbourhood. In these, both the conditions upon which the plants would be allowed to compete and the amount of the prizes were announced. The conditions were, simply, that none but those living in Little Coram Street and the courts adjacent" (the district which I have described above) "would be permitted to exhibit; that all plants intended for exhibition be registered at a shop in the street, at least four weeks before the show, and remain in the exhibitor's possession until the show; and that the prizes would be given for the best plants of any description, provided they had fulfilled the above conditions."

The prizes were as follows:—

FOR FATHERS AND MOTHERS NOT FLOWER DEALERS			FOR FLOWER DEALERS.		
	s.	d.		s.	d.
1st Prize . . .	5	0	1st Prize, in Clothing	5	0
2nd " . . .	3	0	2nd " . . .	2	0
3rd " . . .	1	6	FOR CHILDREN.		
			1st Prize . . .	2	6
			2nd " . . .	1	6

The first and last difficulty in a London Flower Show is to ensure that the plants exhibited shall have been in the possession of the exhibitors during a certain specified time. It does not do to make

this period too long: but, on the other hand, it would destroy the chief object of the movement if the poor were allowed to buy their plants on the day of exhibition. At our first show, therefore, a certain period was assigned: exhibitors were required to register their names and the plants they intended to exhibit, before the commencement of such period; and an inspector was sent round ostensibly to see how the plants were progressing, but in reality to see that the registered plants were actually in existence, and in the exhibitors' possession. I am not aware that on that occasion any deception was practised.

One hundred and forty plants were registered for exhibition: but of those some died, others flowered too soon, others not at all: and in the end only ninety-four competed for the prizes. The exhibition was held in the Bible Mission Room: exhibitors were admitted free: non-exhibitors paid—adults one penny, children one halfpenny—for admission. Upwards of two pounds were taken at the door: and the gratifying fact was made evident, not only that a Flower Show for the working classes in the centre of London was a possibility, but that the movement was so far self-supporting.

This was in 1860.

In 1861, encouraged by the success of the experiment in the previous year, we determined to extend the Flower Show to the whole parish, dividing it into three districts, according to the social character of the population and the physical conditions under which they lived, and adding prizes for domestic servants and for the children attending the various schools.

The exhibition was held in the National School-room. I have no record of the number of plants exhibited, but they must have amounted to two or three hundred. On this occasion the difficulty arising from the exhibition of plants but recently purchased, and therefore by the rules not entitled to compete, assumed importance. Of two persons who gained prizes under such circumstances, one was immediately discovered, and the money was at once refunded; but the other, not being detected until the day after the exhibition, had of course spent the money, and only a portion of it was ever restored.

Apart from the violation of the rules, and the breach of the conditions under which the plants are exhibited, it is most unfair towards those who have had their plants in their possession, breathing London air and exposed to London smoke, during some four or five weeks, that they should be competing with those who may have received their plants from the country on the morning of the exhibition. I shall show presently how, in the end, we dealt with this difficulty.

In 1862 no exhibition of plants took place in Bloomsbury, but the idea having been once started, several other parishes adopted it, and Flower Shows began to be held in several of the most destitute parts of London.

In 1863, and again in the present year (1864), our parochial Flower Show took place; the exhibition in each year being held in the garden of Russell Square. It was strongly felt by Mr. Parkes, who, from the beginning, took the greatest interest in the movement, that nothing would tend so much to promote its success as to hold the exhibition within the enclosure of Russell Square. The inhabitants, on being applied to, most kindly granted us the use of their garden. On the 8th of July, 1863, and again on the 13th of July, 1864, the Flower Show was held there under most favourable circumstances. As both these latter shows had much in common, I shall only enter into details respecting that of the present year. And as I am writing this paper with the view of inducing others to adopt the movement in their own neighbourhoods, I shall make no apology for entering with some minuteness into details which, to a casual reader, may appear to be unimportant, but not to those who are seeking to carry out the scheme themselves.

Having, therefore, first fixed upon the day, and secured the place of exhibition, the next step is to issue and circulate, at least two months beforehand, bills of the Flower Show, setting forth the prizes offered, and the rules according to which they will be given.

The following is a copy of the bill issued by us in the present year:—

BLOOMSBURY FLOWER SHOW.

President, the Rev. E. Bayley, B.D.

An Exhibition of Plants, belonging to the working-classes of the above parish, will take place (D.V.) by permission in the Garden of Russell Square, on Wednesday, July 13, 1864.

Prizes.—Class I. Persons living in the Little Coram Street District.—Class II. Persons living in other parts of the parish.—Class III. Domestic Servants.

To each of the above Classes the following Prizes will be given:—

	1st Prize.	2nd Prize.	3rd Prize.
Fuchsias....	10s. 0d.	5s. 0d.	2s. 6d.
Geraniums...	10 0	5 0	2 6
Annuals....	10 0	5 0	2 6

Class IV. Children in National, Infant, Sunday, Parochial, and Ragged Schools.

To the above Class the following Prizes will be given:—

	1st Prize.	2nd Prize.	3rd Prize.	4th Prize.
Fuchsias....	7s. 6d.	5s. 0d.	2s. 6d.	1s. 0d.
Geraniums...	7 6	5 0	2 6	1 0
Annuals....	7 6	5 0	2 6	1 0

Class V. For Plants of any sort not entered.

1st Prize.	2nd Prize.	3rd Prize.	4th Prize.
7s. 6d.	5s. 0d.	2s. 6d.	1s. 0d.

RULES.—(1.) Exhibitors under Classes I., II., III., and IV. must send in their names and addresses, with the names and numbers of the plants they intend to exhibit, on or before Saturday, June 4th; and plants not so registered shall not be allowed to compete in those Classes.—(2.) Plants may be registered at Bloomsbury Vestry any morning between the hours of half-past ten and twelve; and at Mrs. Beardon's, 12, Little Coram Street, during the hours of business.—(3.) The registered Plants must remain in the parish, and under the care of the exhibitors, from the 4th day of June until the day of Exhibition.—(4.) All Plants sent to the Exhibition must be marked with the number of the Class to which they belong.—(5.) No gardener or flower dealer may compete. N.B.—Exhibitors have free admission to the Flower Show.

WALTER H. BOSANQUET, Hon. Secretary.

I have some remarks to make upon this bill.

It will be seen that, in the first four classes, prizes are offered only for fuchsias, geraniums, and annuals. The chief reason for this, besides the fact that such plants grow well in London, is the difficulty which exists in the opinion of competent judges in awarding prizes to plants of different kinds. It is no very difficult thing to select the best fuchsia in a class of fuchsias, or the best geranium in a class of geraniums; but it is difficult to say whether a leek or a geranium, a convolvulus or a dahlia, is the better plant. Still it may be well to encourage the culture of other plants; and this we attempted to do this year by establishing a 5th class for plants of *any sort*.

It was partly for this last-named object, and partly in order to lessen the temptation to exhibit under classes 1, 2, 3, or 4, plants which had been only just purchased, that we offered prizes under class 5 for plants of *any sort NOT ENTERED*. Upwards of 200 plants were exhibited under this class, some of which no doubt were recent acquisitions, but the majority had been for some time, in some cases for several years, in the possession of the exhibitors.

The difficulty arising from the attempted substitution of fresh plants for those which had been registered, or from the exhibition of plants which had not been registered at all, was dealt with thus:—The rooms of all registered exhibitors were visited, and the ends of a piece of tape, passed round the stem of each plant, were sealed with a private seal; in the case of annuals the pot only was sealed. The poor offered no opposition to this plan, indeed they rather approved of it than otherwise; and I think that if in any case imposition was attempted, it did not succeed. The only improvement I can here suggest is, that the plants should be brought upon a given day to a place appointed, and there sealed, instead of being sought out in the homes of the exhibitors.

About a fortnight before the day of the exhibition another bill, in large, bold, *coloured* type (a good bill is of great importance in all proceedings in which the poor are concerned), should be circulated, announcing the arrangements of the Flower Show itself.

The following is a copy of the bill issued this year:—

THE BLOOMSBURY FLOWER SHOW and Distribution of Prizes for CLEAN AND TIDY ROOMS, will take place in the Garden of Russell Square, on Wednesday, July 13th.

Exhibitors must take their Plants to either of the two gates of the Square which are opposite to Bedford Place and Upper Bedford Place, between the hours of eight and nine on the morning of the day of exhibition. Each Exhibitor under Classes I., II., III., and IV. will, on delivering his plants, receive a Pink Ticket, which will entitle him to free admission to the Flower Show. White Tickets, price One Shilling each, giving admission to the Garden between the hours of two and eight, may be obtained at Bloomsbury Vestry; Mrs. Kimpton's, Great Russell Street; Messrs. Dalton and Lucy, Cockspur Street; and Messrs. Hunt & Co., Holles Street, Caven-

dish Square. Blue Tickets, price One Penny each, giving admission to the Garden between the hours of five and eight, may be obtained at Bloomsbury Vestry; or at Mrs. Beardon's, 12, Little Coram Street. As only a limited number of tickets are issued, an early application is recommended. The bands of the 37th Middlesex Rifle Volunteer Corps, and of the E division of police, will perform a selection of music during the afternoon. William Sowerby, Esq., has kindly consented to award the prizes, which will be distributed at six o'clock by the Right Hon. the Earl of Shaftesbury, K.G.

WALTER H. BOSANQUET, Hon. Secretary.

Nothing then remains to be done before the day of exhibition but to sell the tickets. The number in our case was limited by the managers of the square to 500 penny tickets, 100 three-penny tickets exhibitors' free tickets about 450, and as many shilling tickets as might be issued without inconveniently crowding the garden. The 600 cheap tickets were sold to our poor people almost as soon as they were issued. The exhibitors' free tickets were of course easily disposed of; the shilling tickets also sold well, and 1337 were taken before the close of the day of exhibition. No tickets were sold or money taken at the gates, or perhaps a larger sum might have been realised. The plants were exhibited in a large tent. They were brought to the tent-door early in the morning; they were then arranged in their different classes; the important task of awarding the prizes was next gone through by W. de C. Sowerby, Esq., of the Botanical Gardens, Regent's Park; at two o'clock the shilling ticket-holders, at five the cheap ticket-holders, were admitted; and at six o'clock the prizes were distributed in the centre of the garden by Lord Shaftesbury. In 1863, 547 plants were exhibited by 274 exhibitors; in 1864 the number of exhibitors had increased to 420, and the plants exhibited to 795. In both years extra prizes were given; the actual number in 1864 being 56, and the amount in money 14*l.* 4*s.* Each prize-holder received also a large card, having on it a suitable engraving, and a statement of the circumstances under which it was received, to be hung up in the possessor's room as a memorial of his or her success.

It may be asked, of what practical value is a Flower Show such as that which I have been attempting to describe? Is it worth the time, the labour, the money which must certainly be expended upon it, in order to bring it to a successful issue.

In the first place it is something to bring together, in the heart of London, 3000 persons of all classes, to meet upon common ground; to gather round one common object of interest; to spend in each other's company some hours of innocent and rational enjoyment. In the country such meetings are not uncommon; it is one of the healthiest features of our happy English life that they are so; but in the midst of dense populations they are rare—they are almost impossible. The visitation of the poor by the rich, the Bible class, the mothers' meeting, the common worship, blessed and most valuable as such

agencies are, do not altogether meet the craving of human nature for social intercourse. I do not say that our Flower-Show gatherings supply this want, but they are a step in the right direction: they furnish a new platform upon which rich and poor may meet each other face to face, and be all the better for such meeting. The poor man will entertain kindly feelings towards the rich man who provides and shares with him an afternoon of pleasant recreation; the rich man will be drawn towards his poorer neighbour, when he finds that he can behave himself with such perfect propriety, and enter with such intelligent interest into the subject of the day. It may be difficult to trace and impossible to analyse that subtle, hidden, but most real and powerful principle which we call influence: but sure I am that the influences which emanate from a London Flower Show for the working classes are wholly good. It operates as a link of sympathy between the different sections of society; it helps the rich and the poor to understand each other better; it tends, moreover, to keep alive and to strengthen the parochial spirit,—a result which, in the opinion of those who love and value the Church of England, will be thought to be of no small advantage.

In the next place it is something to be able to provide an innocent and purifying form of recreation for the labouring classes in our large towns. As Mr. Dickens has said, "People must be muthed." Relaxation of some sort is absolutely essential to man. The upper classes find it in society, in reading, in change of scene and occupation. Educated and free, they have the world at their disposal. But how different is the lot of those whose hours are divided between the workshop and the crowded court in which what is called their home is situated! With little command of books, small choice of society, no Scotch or foreign tour to look forward to, no sea-side or country-house to retire to, they yet need recreation as much as others do. The cultivation of flowers may not be all, it may be a very small instalment of what is required; still, again, it is something—it is another step, though a short one, in the right direction. The time spent in flower-culture will, at all events, not be spent in the gin-shop or the beer-house; nay, the taste for such culture once formed will go far towards driving out the taste for what is debasing and injurious; and the gentle labour which the careful management of a London window-garden involves will often prove an intellectual, social, and moral benefit to those who undertake it.

Something may also be said with regard to those lessons of ventilation, cleanliness, air, and of spiritual life and health and growth also, which the cultivation of flowers directly or indirectly teaches. Much use is made in Scripture of those analogies which abound between the world of vegetation and the world of grace: if there are sermons in stones, there are sermons many and forcible in plants and flowers. Light also, and air, and habitual cleanliness, are important principles to be attended to in

the rearing of plants; and it is no unnatural inference for men to draw, that what is essential to the life of a plant is not wholly unimportant to the health and life of a human being.

And this leads me to consider the only objection which, as far as I know, has been brought against this movement. It is affirmed to be a most unwholesome practice to keep plants in the rooms in which we live, that they exercise a baneful influence upon the air, and that to encourage their cultivation by the poor in towns is to do that which is most prejudicial to their health. I am not qualified to speak upon the chemistry of this question: I will quote the words of one who is. "Plants absorb carbonic acid gas from the air around them, and this carbonic acid gas is composed of carbon and oxygen. During the day, or rather I should say during the hours of light, plants retain the former—that is the carbon; the oxygen they release and give out to the air. We, and all animal life, retain the oxygen and breathe out the carbon. You thus see that during the hours of light plants give out the oxygen, without which we could not live, and absorb and retain the carbon, which kills us if we breathe it, but affords nourishment to them. . . . I have now described the state of things during the hours of light, which is altogether in favour of having plants in your rooms, because they purify the air by absorbing and so removing what is injurious to us, and by giving out that which is necessary to our existence. At night however, or again, I should say, after the departure of daylight, the state of things is changed. Plants then absorb oxygen and give out carbon, so that it is as well, if possible, not to have them in the rooms in which you sleep. There are, however, two ways of overcoming any evil effects which might be caused by the exhalation of the carbon, if you have no place in which to stow your plants after dark. One is to keep your window open, if but a very little, thereby ensuring a constant supply of fresh air; and another way is to place your flower-pots on or near the ground, when the carbon, which is half as heavy again as common air, will sink to the ground. We breathe out but a small quantity of carbon during the hours of sleep as compared with the quantity exhaled during the day, and the quantity of carbon given out by plants during the same time is not large: so that on the whole, even at night, the presence of plants in your rooms need have no bad effect."—"The Science of Window Gardening," by W. H. Bosauquet, Esq.) Upon sanitary, therefore, no less than upon social and moral grounds, the promotion of Flower-Shows for the working classes in our large towns is surely deserving of all encouragement.

In close alliance with the Flower-Show movement, although having no necessary connection with it, the experiment of offering *Prizes for Clean and Tidy Rooms* has been tried in the parish of Bloomsbury during the last two years. The idea originated in an offer of Mr. Smithies, the able

and excellent editor of the "British Workman," to give 5*l.* (afterwards increased to 10*l.*) in prizes for clean rooms in the poorest district of the parish. We gladly accepted the offer, added the word "tidy" to the programme, as representing something more in a room than the mere application of soap and water, and set to work to make the Clean-and-Tidy-Room movement a reality. As with the Flower-Show in 1860, so with the Clean-and-Tidy-Room scheme in 1863, the experiment was first tried in the Little Coram Street district. In the present year (1864) it was extended to the whole parish. Our mode of proceeding was as follows. In the beginning of the month of May a bill, of which the following is a copy, was circulated throughout the parish:—

ST. GEORGE, BLOOMSBURY.

Prizes for Clean and Tidy Rooms.

Class I. Persons living in the Little Coram Street District.—Class II. Persons living in other parts of the parish, excepting the Mews and Kingsgate Street.

To each of the above Classes the following prizes will be given:—

	£	s.	d.		£	s.	d.
1st Prize	2	0	0	7th Prize	0	10	0
2nd „	1	10	0	8th „	0	10	0
3rd „	1	0	0	9th „	0	10	0
4th „	1	0	0	10th „	0	10	0
5th „	1	0	0	11th „	0	10	0
6th „	0	10	0	12th „	0	10	0

Class III.—Persons living in the Mews.

1st Prize	2	0	0	4th Prize	0	10	0
2nd „	1	0	0	5th „	0	10	0
3rd „	1	0	0				

Class IV.—Persons living in Kingsgate Street (5*l.* specially offered).

1st Prize	2	0	0	4th Prize	0	10	0
2nd „	1	0	0	5th „	0	10	0
3rd „	1	0	0				

RULES.—(1.) Persons intending to compete, must register their names and addresses at Bloomsbury Vestry any morning between the hours of half-past ten and twelve, or at Mrs. Beardon's, 12, Little Coram Street, during the hours of business, on or before Saturday, the 28th of May.—(2.) The Prizes are intended for rooms which are kept clean and tidy from the 2nd of May to the 13th of July.—(3.) The Prizes will be distributed at the Flower-Show, in Russell Square, on the 13th of July.—(4.) No shopkeepers, or persons in a similar rank of life, will be allowed to compete

May, 1864.

E. BAYLEY, Rector.

From this it will be seen that the competing rooms were to be kept clean and tidy for a certain specified time, viz., from May 28 to July 13, nearly seven weeks. In 1863, when the prizes were confined to the Little Coram Street district, 86 persons sent in their names as candidates. In 1864 the total number of candidates was 304; viz., under class 1, 102; class 2, 153; class 3, 36; class 4, 13. During the period of competition the rooms were visited constantly, in 1863 by Mr. Parkes and myself, and in 1864 by my curate Mr. Hill, and myself. At each visit a mark was placed against the name of the owner of the room, as descriptive of its condition at the time of inspection. A 1 represented a room in first-class order as regards cleanliness and tidiness; A stood for a thoroughly good room, although inferior to A 1; B for a lower

class of room; C for a still lower class; D for one which was unmistakably dirty and untidy. According to this system the lower type of rooms were after two or three visits left hopelessly behind in the race, whilst those which retained a chance of success were inspected carefully and constantly with a view to determine their relative order of merit. We found little difficulty in selecting the six or eight best rooms under each class, and not much more in assigning to each of them their position in the scale; but there was so close a resemblance between many of the next order of rooms, that it proved to be almost impossible to say which of them were the best, and most deserving of the smaller prizes. We solved the difficulty by giving twenty-eight extra prizes of 10s. each; the sum actually given in prizes for clean and tidy rooms thus amounting to 44l.

Whilst upon the subject of prizes, I may mention that our experience goes to prove, that no prizes for clean and tidy rooms should be of less value than 10s., certainly not under 5s. In 1863 we gave a number of extra 2s. 6d. and 1s. prizes, but this was a mistake: 2l. or perhaps 1l. as a maximum, and 10s. as a minimum, is, I am persuaded, the best scale of prizes for ordinary town districts.

There is some difficulty in determining into what classes, if any, competition should be divided. We have hitherto adopted a geographical division only; but I am disposed to think that a division according to families would be the best: that those families which do not exceed two or three should compete in one class, whilst those which exceed that number should compete in another. Although experience proves that some rooms occupied by large families are patterns of cleanliness, whilst others inhabited by one or two persons are the very reverse; yet it stands to reason that one or two occupants of a room have greatly the advantage over the mother of a large family, in keeping such room clean and tidy; and it seems hardly fair to ask persons, whose circumstances are so different, to compete together in the same class. The question, however, is not free from difficulty.

With regard to the effect produced by the movement, it was very gratifying to find that in the Little Coram-street district, in which the prizes had been given in 1863, a great improvement has taken place in many of the rooms in 1864; indeed the rooms in that district, although by far the poorest in the parish, were as a whole better kept than those in more favoured localities. Clean walls, freshly whitewashed ceilings, well-scrubbed floors, clean bedding, to say nothing of the various arts by means of which a good housewife makes a room neat and tidy, were much more frequent there in 1864 than they had been in the previous year. This was a positive result gained. Whitewash and soap are great helps to the preservation of health. Christianity and dirt can hardly thrive together. It is difficult, we all know, to break through bad habits of long standing; it is very easy to let things

remain as they are; but where there's a will there's a way, and many of the poorest, who have determined to keep their rooms clean and tidy, have shown what they can do if they like. We must hope that the zeal for clean rooms will not die out; if the habit of cleanliness is formed it will last; the prize-tickets which the successful candidates received will remind them that *their* rooms at all events have a character to keep up; having once banished dirt from their houses, they are in a measure pledged to bar the door against it for the future; there ought to be no place for it in the home of a Christian family.

The question may also be viewed under a *pastoral* aspect. In carrying out both this and the Flower-Show movement, we approach the poor by a new avenue. Many of the poor view the ordinary visit of the clergyman under two aspects. First, as a religious visit which has to be submitted to. Secondly, as a possible eleemosynary visit which has to be improved. They receive the religious instruction offered in an attitude of passive endurance which may pass for humility; that over, they assume the offensive, and put in their claim for temporal relief. Thus the history of many a pastoral visit (of course there are blessed exceptions) is an effort on the part of the clergyman to plant some religious truth in the soul of the person visited; whilst the effort of the latter is to extract a trifling gift from the pocket of the visitor. In visits, however, paid in connection with the Clean-and-Tidy-Room movement, it is not the professed object of the clergyman either to convey religious instruction, or to give alms; the poor do not therefore prepare themselves to resist the one or to draw forth the other; you find them in a natural, not in an artificial state of mind; and if a religious truth is pressed upon them it comes before them unexpectedly; you turn their flank as it were: and there is all the more chance, humanly speaking, of a successful result.

The mere fact also of a clergyman in a large town population seeing and speaking to several hundred families several times in the course of a few weeks is a fact of some pastoral value; for I take it that whatever leads to more extended intercourse between a pastor and his people is of the utmost advantage to both; and amidst the many calls and varied occupations of a town incumbency, such extensive intercourse is very difficult of attainment.

Whatever may be the actual value of the two movements to the consideration of which this paper has been devoted, I think that they merit a fair trial at the hands of those interested in the well-being of the poor. They both promise to take root in London. They can already boast of an incipient literature. "Window Gardens for the People, and Clean and Tidy Rooms, by the Rev. S. H. Parkes: S. W. Partridge, 9, Paternoster Row;" which I have made free use of in this article; and "The Science of Window Gardening, a lecture by Walter H. Bosanquet, Esq. (Journal of Horticul-

ture Office, 162, Fleet Street)," a gentleman who has given invaluable aid to the Flower-Show movement in Bloomsbury, contain much useful and interesting information. Lord Shaftesbury, sympathising as he always does most readily and heartily with whatever promises to improve the social or religious condition of the poor, has given to it his warm and hearty support, and has taken an evident pleasure on the occasion of the two last Flower-Shows, in dis-

tributing the prizes at the close of the day. The public Press has, without exception, as far as I am aware, spoken well of the effort; and I shall be glad if this simple statement of facts is the means of increasing the interest felt in the movement, and of inducing others to attempt to carry out with more complete success the experiments which have been tried in Bloomsbury.

MEDICAL MISSIONS.

WE think that the following testimony in favour of the Medical Mission principle will give some variety to these monthly communications, from the circumstance that it is furnished, not by medical men, but by a minister who writes altogether free from professional bias, and in the fulness of personal conviction. It is worthy of notice, at the same time, that he testifies that the application of remedies, even by persons very imperfectly qualified, has greater efficacy than we might anticipate in gaining the hearts of sufferers, so opening a door for the Gospel of Jesus Christ. Are we not entitled to infer that the services of a thoroughly equipped and skilful surgeon, as the Edinburgh Medical Missionary Society considers indispensable, will, with God's blessing, be greatly more effectual in preparing a soil for the good seed of the Word? The Rev. J. F. Gaunaway, an agent of the London Missionary Society in South Travancore, has sent the following observations:—

"As to the mode of argument, it is my strong conviction that no argument from miracles or any other is so impressive to the heathen mind as the conduct, the life of a missionary or a convert, resulting from the power of the Gospel spirit." So said an old and experienced missionary labourer to one entering a mission-field.

"Jesus, the embodiment of the Gospel Spirit, commanded (and commands) his followers to imitate Him in labours for the present and eternal welfare of humanity, not in teaching only, but in healing and teaching.

"The Apostles needed miraculous power, and, without doubt, the world of the apostolic times needed arousing by manifest powers, which are no longer either given or required for the spread of Gospel light, and the increase of Gospel triumphs.

"Yet the power of modern medical science is to the heathen well nigh miraculous, and, as such, arrests their startled attention, and arouses in them the tenderest human feelings.

"If the medical agency in close alliance with the evangelistic is considered in the light of a human power or talent, its importance becomes as great as can be conceived. In a mission there may be qualified, earnest, and devoted men for the work of the study, the school, or the bazaar; and with the Divine blessing the results of their labours may be such as the Church below, and angels in heaven,

will rejoice over with loud Hallelujahs! But unless there is considerable medical skill among them, and that skill specially employed, there will be close around them thousands of faces which they have never seen, and thousands of ears which their words of truth have never reached.

"This would be very certainly the case where a mission field is composed of a tract of country containing a large population in numerous scattered towns and villages. Travancore would come under this description. In Travancore, from C. Comorin, and a small part of Tinnevely, up to a little north of Quilon, the L. M. S. Missionaries have been labouring since 1821, and in a part of it since 1809. The latest statistics show the outward results of that labour to be 24,142 adherents of all ages. Of these, 4620 are baptised, and 1476 church members. The population of the country occupied by the L. M. Society, is probably nearly three-quarters of a million. The Shánárs form by far the largest portion of the Christian community; but if we look at the heathen, we see larger numbers of Brahmins, Sudras, and other castes, of whom it may be said that they are almost untouched. The large number of the so-called lower castes who have become Christians has probably raised one prejudice against Christianity which would not otherwise have existed in the minds of those who consider themselves so greatly their superiors. Now in carrying on his medical mission, Mr. Lowe, who is both ordained missionary and surgeon, approaches these classes on a side by which they are very accessible; for they both appreciate thoroughly the benevolence of his labours, which disarms them of prejudice, and are drawn to him by self interest. Disarmed, conciliated, and aroused, they are willing listeners to his Gospel message.

"Hereafter they will, either from the same messenger or from some of his fellow-labourers in whose districts the patients may happen to live, be more willing to hear the instruction offered. These impressions will be communicated to their relatives and neighbours, and thus in various ways good impressions will multiply, where before all was indifference, distrust, or scorn.

"4744 patients were recorded last year in Mr. Lowe's dispensary register. Of these 1619 were heathen, 510 were Roman Catholics, and 134 were Mohammedans.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE Church Congress at Bristol has proved inferior in interest to none of its three predecessors. These congresses, which meet to discuss practical questions apart from all controversy, are more and more becoming a power in the Church. The Dean of Ely opened its proceedings by an excellent sermon, in a portion of which he suggested a comparison with the origin and progress of the British Association for the Advancement of Science; and with the great results obtained for science from the anniversary meeting of such a congress.

The Congress was presided over as usual by the bishop of the diocese in which it met, in this case the well-known Bishop Ellicott, whose wise direction did much to ensure harmony and success. One incident occurred fitted to test the tact of any President. The Rev. Mr. Lyne, who has adopted the rules of the Benedictine order under the name of Brother Ignatius, appeared upon the platform in the full costume of that order. "On the front of the platform close to the President," says the *Guardian*, "stood a figure, wrapped in a long loose blue gown, with pale face and shaven crown, encircled by a corona of little curling locks, which indicated the severity of the sacrifice offered up to the relentless razor, shouting, expostulating, gesticulating; the long loose sleeves and ample skirt waving in picturesque accompaniment to his energetic oratory." Such an apparition took the assembly by storm, and would have led to a very angry conflict had not the bishop interposed, and demanded a hearing for him as a member of the Congress and a deacon of the Church of England. On the day following, in reply to a memorial, he issued a general prohibition against his preaching in his diocese. In the letter accompanying this prohibition he says: "Though I felt it my clear duty yesterday, in my capacity of chairman of our Congress, to permit Mr. Lyne, as a member of the Congress, and ticket-holder, to address a meeting at which controversial topics are excluded by the rules, I feel it equally my clear duty, as bishop of the diocese, most distinctly to prohibit the ad-

mission of Mr. Lyne, as being a deacon, both unapproved here and inhibited elsewhere, into any of the pulpits of my diocese." So Brother Ignatius, who probably had calculated on the bishop's good nature from his reception at the Congress, was compelled to leave Bristol without sounding the trumpet of his order.

The subjects discussed were Home Missions and Lay Agency, Foreign Missions, the Increase of the Episcopate, Synods of the Church and Rural Deans and Diaconal Chapters, Church Architecture and Decorations, the Collegiate System in large towns, the Mutual Relations of the Church in England and Ireland, Free and Open Churches, the Social Hindrances to the Spread of Christianity, the Education of the Clergy with special reference to the systematic cultivation of English composition, public reading, and speaking; the Aiding of the Widows and Orphans of Poor Clergy, the general question of Education, Church Music, and a few other minor topics.

In the discussion on Foreign Missions, Canon Lyttleton suggested the establishment of one or more Professors in the Universities who should act as Inspectors of Missions, their office being to ascertain, by personal inspection on the spot, the actual results in some selected area of the mission field, and to report them fully and impartially at home. Men, he thought, in England were possessed with a suspicion that we were allowed to hear only of the successes of our missionaries, while their failures and mishaps were passed over in silence. Mr. Marston urged the necessity of cultivating a native ministry as the very first fruits of every mission. Mr. Knight rejoiced over the step implied in the consecration of a negro bishop, and Canon Trevor contributed some useful hints from his Indian experience, urging strongly the importance of attending to the vast differences which separated different heathen tribes and nations, and endeavouring to obtain a specific instead of a mere general preparation for our missionaries. To this, he thought, the establishment of a direct Missionary Episcopate—which at present hardly existed anywhere, certainly not in India—would greatly contribute.

The discussions on Home Missions and Lay Agency was opened by the Rev. Canon M'Neile, who complained of the trammels put upon Home Mission efforts by the want of expansiveness in the Church system: "The Church system was too stiff and too tight, and zealous men who set themselves about the work of attempting to meet the wants of their localities, though they might not be blameless in the mode in which they did it, were not the only persons who were blameable, and those who did not set themselves in good earnest to supply the spiritual wants of their neighbours ought to be indulgent with those who did. He would not excuse irregularity, but he wished to show the imperative necessity for some change in the system. He would suggest that diocesan preachers should be selected by the bishops, and commissioned to preach in all the churches, and in all the licensed school-rooms of the land, and in the open air, who would claim and should receive protection from hindrance and opposition; secondly, he would suggest short services, placed for use at the discretion of the clergy, and under some restriction for the use of lay readers also; and thirdly, lay readers—not stipendiary lay readers only, but honorary readers from all classes, educated men who would give a portion of their time to the work of Evangelisation. They should not lose the help of enthusiasts."

The Rev. Canon Kennaway read a paper on the Increase of the Episcopate. Speaking of the onerous duties of the bishops, he said: "When the population of this country was 1,250,000 or thereabouts, twenty-one bishops were not thought too many; when it had risen to 4,000,000 there were twenty-six bishops; but now we had only twenty-eight bishops for over 20,000,000 of people. Without dwelling on other and perhaps stronger reasons for an increase of the Episcopate, the fact that the present bishops had far too heavy a burden of work laid on them was sufficient to justify the demand. Visitations, consecration of churches and burial-grounds, confirmations, personal interviews with his clergy, attendance at the House of Lords and various public boards, and the personal care of all societies connected with religion, had all to be attended to. The increased efforts now being made in every direction for the advancement of religion and the spread of education had greatly added to the labours involved by these responsibilities. Several dioceses, too, now contained at least 1,000,000 of inhabitants, and the Bishop of London had more than 2,000,000 under his spiritual charge. There was no reason in the world why archdeacons should not receive Episcopal orders for the purpose of discharging some portion of Episcopal duties. Mr. Beresford Hope had recently urged that dioceses should be coterminous with counties, and that wherever there was a lord-lieutenant there should be a bishop, and the authority of Hooker and of Arnold might both be cited for the recommendation that every large town should have a bishop.

A very important discussion took place on the revival of synodical power, in which the present state of the courts of ecclesiastical appeal came under review. The Rev. Prebendary Trevor, who read the first paper, conceived that a bishop was as much bound to hold his diocesan synod as to perform any other episcopal offices. Episcopacy without a synod was neither Apostolical nor Catholic; and the plea of disuse was of no more validity than actual neglect of duty. He was convinced that the difficulties of the Church might be traced to the want of concord between the bishop and the clergy. The Diocesan Synod would enable every licensed priest of the diocese to speak face to face with the bishop, tell his own spiritual need, and suggest his own remedy. The Rev. T. Lathbury referred to the position of the Convocation or General Synod of the province historically:—"Never did Parliament interfere with spiritual questions until they had been decided in Convocation, and then only to add to their confirmation. The Articles of the Book of Common Prayer were settled by the Synod, Parliament merely sanctioning the work of Convocation." The speaker went on to remark that the opponents of Synodical action could scarcely be aware of the blessings secured to our country by Convocation. Not only were we indebted to the Synod for our Articles and Book of Common Prayer, but in a certain sense for the Reformation itself. By the efforts of the Convocation, under the Divine blessing, the Apostolic order of Church government was preserved. Had the Parliament alone acted, the Church would have been modelled according to the Continental platform, and the order of bishops would have been suppressed. The law relating to Convocation was clear and express. In proof of this he remarked that it could not meet without the Queen's assent, nor enact canons without the royal sanction. Dr. Pusey stated the aspect of the question as regarded in the light of all Church history. He said, "1. The Synod was, from the first, the court of appeal for all who thought themselves unjustly condemned by their own bishop. 2. The Synod under further appeal in grave matters to the whole Church, was the place where the doctrine of the Church was affirmed against emergent error. Of the first we have, as you know, the fullest evidence. We have incidental notices of the annual Synod for the redress of grievances before the Council of Nice throughout the Eastern Church. They were made part of the universal law of the Church by the Council of Nice, renewed by the fourth and sixth General Councils, and adopted by the civil law. We have evidence of the actual practice in the Patriarchate of Antioch, in Africa, Illyria, France, Spain, Germany, and Britain. They survived in Spain until Mohammedan armies swept over her; in France and Germany until about the beginning of the tenth century. Appeals to Rome made them useless, bringing only expense and disgrace. Among us they existed in the ancient British Church, were renewed when

our Saxon forefathers were converted, survived the Norman Conquest and all the trouble until Henry VIII., being merged in the Upper House of Convocation. Their principle was recognised by Magna Charta, and you will remember, better than myself, the distinct testimony given to them by Henry VIII., in 24 Henry VIII., on 'The restraint of appeals,' a statute revived by Elizabeth, and still in force, in which, having spoken of the temporality and spirituality as the divisions of the realm under one temporal head, he bears witness that the spirituality had always been found sufficient in matters spiritual. Even in the Court of Delegates, for seventy years none but bishops sat in any spiritual cause; and until 1639 the name of any civil judge is found only in one commission out of forty. A court of appeal which has been tried in such a variety of countries under every conceivable difference of things external, state of society, national character, learning, and to whose good working testimony was given towards its close as a notorious fact, may well be thought a safe tribunal. Nor will it be thought that our Bishops are less competent than those in the ancient British or Anglo-Saxon times. You will remember that when the late Dr. Blomfield proposed the substitution of this court as the final court of appeal, his bill, with the whole weight of the then Government against him, was lost only by a majority of twenty in the House of Lords. I am told that it is thought that another plan would be more favourably received, according to which the facts of the case should be adjudged solely by civil judges, but the doctrine of the Church, whereon any question should arise, should be laid down by the Synod. This would proceed on the principle that those whose lives were devoted to any study should decide in the matters of that study. In civil law we should find civilians; in common law, eminent common-law lawyers; in theological law, those whose study had been the law divine. This, too, would be safe, for no very lasting evil arises from the wrong acquittal of an individual, so long as the standard itself, by which right and wrong, truth and falsehood are measured, is not made crooked. For such is our English love of truth, that if any one should escape condemnation simply because he had stated his firm belief evasively, no human talent would ever restore his influence. The other way in which the evils of wrong decisions of the final court of appeal could be amended by a Synod, should not be lost sight of. Wherever there is property, there the State will interfere and civil wrong be done. It has done so in the case of the Baptists; it would have done so, but for some legal technicality, in the case of a Roman Catholic priest. But what would the Baptists, or any Dissenting body, do in such case? Of course if they themselves still retained the principles on which they started, they would re-affirm more distinctly the doctrine or opinion which the civil court had impugned. Churchmen claim for themselves only the self-same liberty which is afforded to Dissenters, to

make clear the undoubted meaning of our formularies in any case in which their meaning shall be morally certain, yet not so expressed as to render it imperative on the legal mind, which thinks it right to give the accused the benefit of any possible way of escape, to pronounce an offender guilty. The cause is that of God—of the Word of God—of the faith given by God—of the Church and people of God. It must prevail. For greater is He that is with us than they which be against us. Only let us not lose courage; let us seek of God grace that we may not injure His cause by our lack of wisdom; let us seek of Him zeal for His truth, love for those who know it not, and perseverance until it be established as the works which may not be removed, but stand fast for ever, and pray Him to carry on his cause."

A series of papers were read on Parochial Action and Collegiate Churches. Mr. Clabon, chairman of the Church Institution, a society formed as a sort of opposition to and defence against the Liberation Society, for the watching over of Church questions in Parliament, &c., pressed upon his hearers the necessity of organising in defence of the Church. The paper concluded with the following statement:—"The whole country is essentially Church in feeling. Few Dissenters wish to pull down the sacred fabric under the ægis of which they flourished. The Church has no hostility to those who worship God outside her pale. Her right hand of fellowship is always ready to be extended to them. Good men of all creeds are constantly to be found meeting to honour God by good deeds done in common. A few turbulent men only disturb the country. These, the political Dissenters, who attack the Church on false premises, have alone to be dealt with. If allowed to fill the country with voices, which are not answered, and to make attacks which are not resisted, there will be danger. Had it not been for recent efforts of Churchmen (in which the Church Institution took no small part) Church-rates would have been abolished; Dissenters would have been admitted to the government of Church schools; atheistic addresses would have been permitted in churchyards; false statements as to the relative numbers and efforts of Churchmen and Dissenters would have passed for truth. Combine, then, and resist; and it will be seen that the great body of the people of England (that is, all Churchmen, all Wesleyans, and the bulk of other Dissenters) are on one side, and a few agitators on the other. The attacks of the Liberation Society will glance harmless from the radiant armour of Church fellowship. The time will then come when every effort of every Churchman may be concentrated on Church extension." It was in this discussion that Brother Ignatius, with his monkish dress, made such a sensation.

The most striking appearance made in the Congress was by Dr. Magee, Dean of Cork, on the Mutual Relations of the Church in England and Ireland. He carried away his audience by his con-

densed and nervous eloquence. The line of his argument exhibited much ingenuity—"The Church in Ireland, he said, was one with the Church in England; but while there was identity of principle there was diversity of circumstances. Both these had been overlooked by Englishmen, to the detriment of the Irish Church. The identity of principle was neglected when men were ready to give up the Irish Establishment, because it was not the Church of the majority; for the same principle would in its tendency be equally ruinous in England; it ought to lead to a revision of the Establishment every ten years according to the census. And if they objected to the irritation produced in Roman Catholics by the existence of the Irish Establishment, let them consider the corresponding irritation produced in the political Dissenters and the Liberation Society by the existence of the English Establishment. The principle of defence was the same in both cases: you could not abandon the one without drawing the other after it. If, as had been said, Ireland was the 'extreme case' of the principle of establishment, let it be remembered that by extreme cases principles were tested. But though the principle of the two establishments was the same, their circumstances were different. Rome was the antagonist of the one, as ultra-Protestant Dissent was of the other. Was it not natural that the colouring of the two should be different—that their ways of thought and speech should sometimes be divergent and opposed? If the English clergyman sometimes thinks his Irish brother a little unreasonable in his anti-Papal abuse, let him remember that he too may seem somewhat troublesome in his complaints against Protestant Dissenters. If the Irishman seem to the Englishman a little careless of external form and decency, let him remember that excess in ritual is the mark of the Church's opponent in Ireland, just as defect in ritual is that of the Church's opponent in England. It is natural that these different circumstances should throw a different colouring over the two bodies. Does it not even seem to point out that the two members have divers functions to discharge for the common good of the one body, and that, as to England is committed the maintenance of Catholic order, so to Ireland is assigned the defence of the principles of the Reformation? Let both work together in love, neither eye saying to ear, nor foot to hand, 'I have no need of you.'"

Much difference of opinion was expressed in the discussion on "Free and Open Churches," the High Church party being ranged generally on the one side, and the Low Church on the other. The argument of the former is that free pews suggest the communion of saints, and do away with earthly distinctions in approaching the presence of God. The argument of the latter is founded chiefly on the practical difficulties, the tendency especially of unappropriated seats to prevent regularity and family union in public worship. The Archdeacon of Salisbury gave the practical suggestion, that all seats be free after the commencement of the service.

The Rev. Erskine Clark, in a paper on Social Hindrances to the Spread of Christianity, said, referring to injurious publications, that there was no literature which exercised so wide an influence as the penny weeklies, some of which formed food for half-a-million readers. There was a great improvement, however, in the tone of some of them. Ill-ventilated dwellings were next considered, and the remark was made that the want of fresh air, an abundant supply of good water, and other comforts of a home, resulted often in intemperate habits, and proved continual hindrances to the efforts of the clergy. Having argued in favour of total abstinence agencies, the speaker next referred to crowded dwellings, observing that both in town and country the poorer classes were huddled together like sheep in a fold, which resulted in physical and moral evils. In towns, he thought they might have an extension of the Act regulating common lodging-houses to tenements containing two or more families.—Canon Stowell pointed out the beneficial results of a system which had been in operation for seven or eight years in Manchester—the employment of working men to visit in the evenings the houses of the poor, and to direct their efforts specially to the elevation of the men. He stated that to each of these agents was paid a salary varying from 15*l.* to 20*l.* a-year.—The Rev. Dr. Fraser spoke solemnly of the great prevailing sin of our rural districts. Almost universally a young man and woman, on becoming engaged, live immediately as man and wife, not thinking it in the least necessary, till disgrace presents itself, to publish the banns, and the public opinion of their own society has nothing to say against it.—Mr. Henry Hoare (the banker), made a very foolish speech,—especially in connection with such a subject. He spoke as a churchwarden who had ten men in limbo, who would not pay their Church-rates. He brought them before the magistrates in petty session, and got a conviction against them. Twelve had paid him, but ten others refused, and he had no doubt he should have to enter their houses and take their goods (hisses). He hoped he should not be hissed for doing that, because he meant to do it. Let the Church do her duty, and do what she could to bring all into her bosom, and all who would not come let them be guilty of schism.—The Dean of Ely spoke of country fairs as one great social hindrance to Christianity. They need not, he thought, be suppressed, but they certainly required legislative control.

Dean Alford opened the discussion on the Education of the Clergy by reading a paper on the Systematic Cultivation of English Composition, Public Reading, and Speaking. He divided his subject into two heads—theological and pastoral education. Our English clergy, he said, were essentially members of English society. They had special advantages which the trained, disciplined bands of the Church of Rome could not possess. As a mixed University career was the best preparation for an English country gentleman, so it should be the *sine quâ non* as a substra-

tum for the English clergyman. What he would suggest was, that it should be the practice for incumbents to receive candidates for training. In most cases the candidate should be under the roof of the incumbent. At first he would accompany the incumbent to the cottages of the poor and the bed-sides of the sick; then, before a long time, he might be trusted with the sub-pastoral charge of the parish. It should be carried on under Episcopal superintendence. He came next to the subject of preaching; and, first, as to the written sermon. No minister served his flock right who did not give them the sermon best adapted to their case. "The careful composition of the sermon ought to be an important portion of the duty of the clergyman. This might be included in the theological course at the Universities, and might form the subject of competitive trials. He condemned the florid style. They wanted more of Latimer, and less of Johnson. In expository preaching a knowledge of the New Testament in the original was indispensable. Every congregation ought to have oral, as well as written, expositions of Scripture. He favoured catechetical exposition. It was once remarked by a parish clerk of a strange clergyman that 'he read the lessons as if he made them.' This was the emphatic style, which was to be condemned as much as the slovenly or the drawling style. Empty vessels always made the most clatter. Timidity might be overcome in the student by the practice of permitting him to read the lessons in Church." Dr. Goulburn confined himself to the consideration of composition and delivery, of style and voice, in both of which his own paper furnished an admirable example.—Mr. Litton expatiated on the ignorance of aspirants to the ministry—who were actually unable for the most part to state accurately the difference between the English and Roman doctrine of Justification.—The Dean of Cork said, speaking of extemporaneous sermons, if that term meant unprepared sermons, such were an insult to the congregation and an irreverent offence to Almighty God. But he would impress upon his English brethren that there was also such a thing as extempore writing as well as extempore preaching, and a hasty sermon scratched off on a Saturday night, with heads gathered from "Cruden's Concordance," or the skeleton of a printed sermon, was as much an evil as a flashy discourse given without preparation. The great danger to the writer of a sermon was that he was apt to feel as if he were writing something to be read instead of something to be preached. If he recollected that he had to preach what was written he would often break up the long sentences, and give it a little of the roughness characteristic of a spoken discourse.

The Congress closed with discussions on Education, and schools of various classes, in which nothing of much importance was elicited. After its close, a meeting was held to hear an address from Mr. Hullah on Church Music. It was devoted chiefly to the desirability of introducing female

voices into Church choirs. The meeting was closed by the singing of "Praise God from Whom all blessings flow," and the most successful of these Church Congresses, giving much promise for the future, was concluded.

The Autumnal Meetings of the Congregational Union have been held in Hull under the presidency of the Rev. Henry Allon. In his opening address the chairman ably defended the position of the Congregationalists in relation to other Churches, passed a glowing panegyric on the Episcopal Church as it would be if separated from the State, and made an able protest against national ecclesiastical establishments. He entered minutely into the advantages and disadvantages of the Congregational system of Church order, and pointed out various remedies against the latter. The most important part of his address was devoted to the necessity and practical difficulties in securing a good average education in all, or even most of the ministers. The following observations on the subject are well worthy consideration.

"The true conception of an efficient ministry is instructed piety, educated earnestness, the raw material made the most of by culture, natural force cultivated by art; thought, originality, reasoning power, knowledge, eloquence, all the gifts that a man possesses, employed as ministers of Divine truth, as means of religions teaching and persuasion. No doubt, men of uncultured piety often do efficient work in our churches, but how much more efficient would they be if to their piety culture were added. No doubt, too, in the process of collegiate education some men's piety and zeal evaporate; but would not the superficial or impulsive piety that falls before educational temptations most certainly fall before some other form of temptation were it not exposed to this?"

"The entire history of the Church proves that piety has been powerful and ministers useful, in proportion to their culture and learning. Our holiest names are our most learned, Howe and Owen, Charnock and Goodwin, Watts and Doddridge.

"Not even spiritual life will endure in a Church if it be not founded upon intelligence. Individual souls may live, but Churches will die or grow feeble. No mere height of piety or fervour of zeal will sustain them in permanent strength and usefulness, only piety and zeal cultured and made intelligent. Hence, chiefly, the evanescence of popular religious revivals. Zeal is not 'according to knowledge,' feeling is in excess of intelligence and reason."

A revised Constitution of the Union, which had been drawn up by a special committee was discussed at considerable length, and it was agreed to defer the consideration of the subject till May.

The Baptist Union has held its first provincial meeting in Birmingham. It was attended by some four hundred ministers and delegates. It was much

occupied with the question of the relation of Church and State, and a resolution was passed to invite the Congregational Union to join in a petition against ecclesiastical establishments.

The English Synod of the United Presbyterians has met in London. They have been chiefly occupied in discussing their relations with the Church in Scotland, of which they form a section, in considering the best means of approaching an early amalgamation with the English Presbyterian Church and with the Welsh Calvinistic Methodists, and in planning for church extension in London and other cities of England.

LONDON, *October, 1864.*

Ireland.

CORK has drawn attention this month to the great Temperance movement begun by Father Mathew. A statue of the Father long promised, and which Hogan was interrupted by death from completing, has been modelled by Foley, and inaugurated with the tribute of a public holiday, and the pomp of the greatest procession seen in the South. If the fifty or sixty thousand people who filled the streets were all Mathewites, Cork might well be proud; but the public-houses were everywhere open, and Mathew with his right hand significantly points at one. Those who thought the movement ephemeral, would have modified their judgment on seeing the array of Temperance Societies and Trades that took part in the ceremonial, and the number of sober, well-dressed, and fine-looking fellows. Representatives from the principal Temperance Unions of the kingdom were present, and the chief part was borne by Mathew's biographer, the Mayor. The Roman Catholic clergy were conspicuously absent. Bits of Irishism, however, were not wanting. Men were humorously telling how a bottle of whiskey had been packed up with the statue from London, though it was only to clean the bronze. And the crowd shouted round it "Long life to ye, Father Mathew! Maury a full year may ye see!" Few men entered on a crusade against vice with a more single mind or a more gentle spirit; fewer still produced so much immediate effect. Much of his influence passed away before his death, more since, and a new generation sprung up. But the drunkenness of the country received a blow from which it has never recovered; and some of the societies that had shrunk away in Mathew's lifetime have been recently restored. It is significant enough that the laity cherish his memory; the priests stand aloof. He belonged to a tolerant epoch in his Church, and he was more tolerant than it.

The Bishop of Cork has been charging his clergy a second time upon their office. Indefatigable in his supervision, he is bold and unshrinking in his counsel. He has preached an earnest sermon with the Pastoral Epistles for his text. "Timothy and Titus are specimens of what bishops and ministers

should be; one, Paul's own and beloved son, and the other, his own son after the common faith." The authority of the pastor is the appointment of Christ; but he most dwells upon his aptness. Plain preaching, visitation, catechising of the young, watchfulness against false doctrine, reverent affection for the Church their mother, are what he recommends to his clergy. "Pray and preach, and teach and visit . . . Let there be no frippery in your doctrine, nor foppery in your dress. I know," he says in conclusion, "that there are among you pastors not a few, faithful, earnest and assiduous, who go in and out among the people. Go on, brethren beloved, and prosper." There is no allusion to any of the controversies of the day or the broad aspects of the Church. The Bishop of Ossory has been prevented from charging by illness, but promises to publish what he would have said. The Primate dwelt in his charge on the external features of the Church. The income of the Ecclesiastical Commissioners he set at 93,620*l.* instead of 114,329*l.*, and pronounced insufficient for the building and repairs of churches, although the Commissioners had received 78,120*l.* in private subscriptions since 1848. The united incomes of the Bishops would average 4,259*l.*; and the average income of a beneficed clergyman was 261*l.* reduced by fees for collection to 250*l.* With the exception of seventy-eight benefices, the parishes showed an average of 480 church members. While the Roman Catholics had decreased between 1834 and 1861, from 80 to 77 per cent., the Episcopalians and Presbyterians had each increased by one per cent. A cathedral has been contracted for at Cork, as the old structure is neither adequate nor respectable. The restoration of St. Patrick's is progressing, and will probably be completed by the restoration of the decayed pile that houses Bishop Marsh's valuable library. In the North, the Down and Connor Diocesan Conference has just met. The Bishop of Down has again reported what he calls the disgrace of his church in Belfast, contributing to the Propagation Society only 20*l.*, of which it is understood he himself gives more than half; and the Dean of Emly affirmed at a meeting in Londonderry that the income of the Society from that diocese being 100*l.*, was in the proportion "of the fragment of a fraction of a halfpenny" to each individual. Most of the missionary contributions have hitherto been given to the Church Missionary Society; and the principal missionary efforts of the Irish Church are concentrated at home, where the work of education occupies the largest share.

In Dublin the foundation-stone of a new mission-church has been laid by the Presbyterians. Their mission to Roman Catholics in Dublin has been equally unpretending and successful, and is indebted not little to the learning, energy, wisdom, and Christian spirit of the clergyman in charge. The building will embrace schools and class-rooms, as well as a church, and by a curious accident is next door to a nuns' hospital. In the way of

church extension an iron church is contemplated by the rector of St. Thomas', to afford service to the artisans and sailors about the North Wall.

The Queen's University has been addressed by the Vice-Chancellor and Sir Robert Peel. The former confined himself to statistics. In the last ten years the students had increased from 410 to 810. Sir Robert Peel showed that the denominational proportion was preserved in the increase: the Episcopal Church this year having 210; the Presbyterian, 260; the Roman Catholic, 237; and other denominations, 103. He referred to the losses the University had sustained in Crampton, Wyse, and Whately, and to the appointment of Archbishop Trench to the senate. He also held out hope of a Government grant for University buildings in Dublin; and begged for such agitation as would turn the endowed schools to the service of a working middle-class education.

Mr. Spurgeon's sermon on Regeneration is said to have produced the singular effect on a northern archdeacon of serving a tenant of his with a notice against permitting the Baptists to hold a customary meeting in his house. The Irish Congregational Union held its annual meeting last month at Newry, when the address was delivered by the Rev. Robert Sewell. Steps were taken to establish a Ministers' Fund and to increase the circulation of the *Congregational Magazine*.

Dr. Cullen's activity has confined itself to a denunciation of pugilism as a gladiatorial display. In the few sentences of his rebuke he was able to enforce the superiority of Irish Romanism to the barbarism of Protestant England. He has issued a set of instructions to clergy and laity to guide them in dealing with deserted children. By a recent act the sponsors of such children can determine their religious belief. Romanists are therefore to bring such children to the nearest priest; the priest receives permission and charge to baptise them at any hour of the day or night, and the baptised child is then to be taken to the workhouse and registered as Roman Catholic.

DUBLIN, October, 1864.

France.

"We must sing a new prayer, and carry the old one to the grave." So says the Universal Religious Alliance, and it only echoes what is heard from all points of the horizon. "The old world, its dogmas, creeds, prejudices, are disappearing, and modern philosophy is labouring to bring forth what will at length give universal satisfaction. True, its dogmas have yet to receive their formulæ; Pantheism and Atheism will not captivate the people in general and women in particular; the wings of the human soul should not be clipped, but new horizons found for its flight. Mr. and Mrs. Satan* are but fantastic personages to be laughed off the stage with all their

adepts in priestly robe, or monarch's crown, persecutors, or oppressors. Christianity has seen its day, and must be transformed;"—and so we might proceed indefinitely to follow out the fact, as it is echoed and re-echoed throughout Europe, that the people imagine a vain thing, and rulers take counsel together against the Lord, and against his Anointed, saying, "Let us break their bands asunder, and cast away their cords from us!" The point to be noticed is not so much the destructive element, which is no novel thing among us, as the general looking out for something new, some universal attraction that will satisfy the mental and spiritual longings of the worldly mind—a god that it may worship without conversion. The man who brought such a stone from his crucible would be proclaimed prince of philosophers and god upon earth! It is no faint yearning, but a burning thirst in many. And if most men remain in the official frameworks of the religions of the past, it is merely until the new apostasy sets in. When, and from what quarter, no one can yet tell. The Spiritualists cry aloud in their multiplying reviews: "The Lord called his people once upon Sinai, He called them again by the gentle voice of Jesus; and, now, for the third time, He calls; He sends his light; it is the last time. Come with a pure heart and confiding soul, and we will open to you the gates which lead to the eternal home!" But Spiritualism has not the brilliant boldness, the flashing tinsel, the keen power of wit and cunning that the world calls for.

Now, many see not the gulf into which they are being hurried. The well-nigh universal shout of approval that has saluted the Emperor's resolution to withdraw our troops from Rome within two years, and to leave thereby the Papacy to its own strength, shows the general hatred of theocracy which permeates Europe. But nothing in the loud-sounding, Alas! Alas! struck up immediately by the clericals, reminded the rejoicing multitudes that "true and righteous are the judgments of the Lord our God," and that "His word abideth for ever." Rome has excluded sunbeams in the interest of her own dim taper, and when that is extinguished, what but utter darkness will be the portion of those whom she has led to hate the light?

Christians have to live out this turmoil, through it, and above it! Those of the National Protestant Church in Paris are very much in the position of Ezra just now. They have declined and rejected the services of those who (in the words of good old Scott) "introduce their own coalition betwixt the world and religion, mislead and prejudice some, and pervert others, lessen the influence of pious persons, and render the minds of the people disaffected towards them." And, now, after weakening the hands of the faithful builders, the rejected parties are appealing by letters to the civil power, thus revealing what they are, and whom they serve. They are being hurried on; they are of the world therefore speak they of the world, and the world

* Title of a book lately published.

heareth them. In view of the approaching elections they have produced a new organ, "The Liberal Protestant," addressed in a racy, popular, peremptory style, by laymen, to the Protestant public; showing up the orthodox in illiberal colours, sparing no unparliamentary epithets, and suiting their doctrines to the popular bias. The rationalist pastors are slipped into pulpits wherever it is possible; the feat is boasted of, the world flocks to hear them, and their flimsy discourses are praised far and wide, printed, and published. Strasbourg has given its chair of Christian Philosophy in the Seminary, left vacant by the lamented death of Professor Matter, to Pastor Colani, and invited Pastors Coquerel jun., and Réville to preach a series of discourses in two of its churches. The party declares in the "Lien," that supposing the Synods were re-established, it would not obey their decision; and that it will not leave the Church until forced out, "a cruel necessity, but compensated an hundredfold by the joy of being in the ranks of the persecuted." Without saying with the "Bulletin de St. François de Sales" (which gives an unusually fair epitome of the Protestant crisis this month), that the "advantage remains hitherto to the innovators who are advancing on all the line," for we believe that once more the Paris elections will go against them, yet the tide is rising and swelled by appeals in political papers, which a short time ago would not have spent a line on Protestant internal questions. Through these auxiliaries, who do not see beneath the surface, nothing is easier than to raise a cry of persecution, and give an arbitrary hue to simple Christian firmness.

Yet, for all this, the Church will weather the storm; *all* are not called to the combat, and *every* spirit is not wearied and ruffled by the blast.

We see with joy an increasing tendency to lay co-operation in the work of spreading the Gospel, and hail, in a periodical of the Central Protestant Society, words like these:—Each one to his task, the householder, like Joshua, will serve the Lord with his house; the mother is like Lois, or Eunice; the young men, like Daniel, overcome the Wicked One; the daughters imitate Dorcas; the servants, Naaman's little maid; working people have the ministry of Aquila and Priscilla, and masters that of the Centurion. Each one has his gift, his talent, his grace; means are various, but all are efficacious. Nought to be neglected, none may stand idle. At Jericho each one went up straight before him and took the city, so at the return from captivity, each one built the wall over against his house. The grocer at his counter, the workwoman at her sewing, the weaver at his loom, the artist in his work-room, the professor at his lesson, the merchant in his counting-house, the lady in her drawing-room, all can speak for Jesus; without preaching sermons all can work for the kingdom of the Saviour, so long as all are converted, and interested in the salvation of souls.

Pastors who on account of this society have

visited the dreary villages of the Higher Alps, give cheering accounts of their reception; for although life has greatly ebbed from the want of conductors for successive generations, the population have not forgotten the shattered oak under which the worship in the desert was conducted, nor the blackened old Bible in each family, and they hasten to meet and feed on the words of God's messengers. One of these writes: "Some for want of pastors, or *true* pastors, had lost the habit of going to Church. The Protestants of Orpierre and Trescleous, among others, have recovered the lost habit since a true minister of Jesus Christ has dwelt among them."

At Rosans, not only Protestants but Catholics came in crowds; "devout women, and even the sister of the curé, sought, without being seen, to hear the Gospel preached, and three Catholic gendarmes attended all the evening services, sitting in the second seat, close to the pulpit. At the last service, sixty persons stood at the door listening most attentively. The people with whom I lodged, at an inn, would not receive remuneration, saying, it would be a shame for them, my hearers, to take money of me, seeing I had come to bring them things infinitely more precious than gold or silver."

The Evangelical Society of France gives the following account of one of the first fruits of Pastor N. Roussel's labours at Villefavard. "I have accompanied to their last resting-place," says an evangelist, "the remains of a venerable and venerated man. A simple tiller of the soil, his frugality, industry, and excellent character brought him to a comfortable competency. He had much good sense and sound judgment, and knew how to give wise advice to all who applied to him. Many a dispute was settled by his paternal counsel. He was wont to speak of the past like most aged men, and especially would he talk of the change in the town due to the Gospel. 'Before M. Roussel's arrival,' he would say, 'our district had thoroughly lost its reputation. It made me ashamed to hear the well-deserved derision cast upon us by our neighbours. The Gospel has made of our *commune* one large family from which drunkenness and immorality are banished, and evil things that take place among surrounding populations no longer occur among us. We owe this change to the preaching of the Gospel. I was mayor when, in 1844, M. R. came to establish Protestant worship at Villefavard; he asked me if I would join it? Wait awhile, said I; before I follow you, I must see and know.' Faithful to the Gospel has this man been, although his firmness, when our schools and church were interdicted, cost him his place. He never missed the worship of God except from illness. Two days before his death, he sent for me and said, 'I am at the end of my earthly existence; I am going home to the Lord.' I read and prayed by him, and he prayed for himself. On his last day he said, 'I rest on the grace of Christ: he has done all for my salvation. We shall meet in the Lord's presence.

I told you my last hour was come : I was not mistaken.' Soon after he fell asleep."

The statue of Count de Gasparin was erected at Orange (Vaucluse) in September last, by universal subscriptions from all quarters of the globe. His renown as an agriculturist and his eminent virtues called for such a testimony. The festival was commenced in the Protestant church, where his son, the Count Agenor de Gasparin, led the devotions of the whole assembled family (to the number of about fifty) and the Protestants of Orange.

The fraternal meetings at Lyons are to take place at the end of October, and continue till the 2nd of November. The principal subjects for interchange of thought are to be, the Lord's Day, Christian Union at the Origin of the Church, and Education.

The Synod of the Reformed Evangelical Church will be held in Paris the last week of October. The chapel in the Faubourg St. Honoré, belonging to this church, has been pulled down by the improving hand of the City of Paris; the American brethren have opened their spacious church in the Rue de Berri to the French congregation until they have completed the building which they contemplate; 13,000 francs need still to be obtained before they can commence building.

PARIS, October, 1864.

Belgium.

ONE of the most interesting speeches made at the Congress of Malines was that of Father Hermann, Prior of the Barefooted Carmelites in London, on the state and prospects of Catholicism in England. The progress that Catholicism has made in England, he said, may be regarded as dating from the time when Cardinal Wiseman took the lead; and to the Jesuits may be attributed a large share in the movement.

During two centuries, when the Catholics, scattered throughout the land, could only number one hundred priests in the whole of England, half of these, at least, were Jesuits. They first erected in their church in London a statue of the Immaculate Virgin. Almost at the same time, out of thirteen dioceses created on the restoration of the hierarchy, twelve were placed under the invocation of the Mother of God. Now, the month of Mary is celebrated in all the Catholic sanctuaries, the piety of the faithful has witnessed a revival of the brotherhoods of the Rosary, of the Holy Scapulary, and of the Holy Heart of Mary. I know that some would, on account of the naturally colder character of the English nation, recommend greater reserve in the devotion of Catholics to Mary—as though it were any but Mary that is to crush all heresies; as if there were danger of going too far where God has surpassed Himself; as if, to speak only of the devotion to the Holy Scapulary, it could be unseasonable in England, which is precisely the country to which the Holy Virgin herself brought down from heaven that pledge of salvation, and she gave it to a saint

who was not an Italian or a Spaniard, but to one who was English by his birth, his work, his mission, and his election. In my eyes, the preference for England as the theatre of so important a revelation, the choice of an Englishman, St. Simon Stock, as the depository of the promise attached to the Scapulary, is a pledge of the future conversion of that nation. The lamented Father Faber left these words as a legacy to Catholics:—"If heretics are not converted, it is because the Blessed Virgin is not sufficiently preached. Jesus is not loved because Mary is left in the shade."

A devotion even more sublime, that of the august Sacrament of the Altar, has been remarkably developed in England. Already six houses of Perpetual Adoration are in full activity—all but one of recent creation, and two of them in London. The orison of forty hours is celebrated during the whole of Lent; each church has its station during two whole days. The work of the nocturnal adoration for men is also now established. It takes place several times a month throughout the year; and these nights of seraphic love, when many converts pray for the conversion of their brethren, kneeling before the Holy Eucharist exposed before their eyes, are celebrated with most edifying fervour.

The three Provincial Councils held since the restoration of the hierarchy have regulated the position of the religious orders according to the canon of the Church; the greatest union exists between the secular and the regular clergy. The Conferences of St. Vincent de Paul perform the same wonders on the other side of the Channel that you have admired in our Catholic countries. The feeling of all classes towards Catholics is sensibly improving,—prejudices are giving way; Protestant fanaticism had charged our faith with unheard-of odious absurdities, but Catholicism gains by being better known, and many, hitherto prepossessed against us, have learned to esteem and respect their Catholic fellow-countrymen.

After alluding to the recent promotion of a Roman Catholic to the bench, Father Hermann gave an account of the execution, in London, of five Spanish sailors convicted of murder and piracy, the attention the Carmelite fathers received from the Sheriff and prison authorities, and the remarkable change produced in the criminals by their pious exhortations; he then referred to the manifest decline of Protestantism in England,—Bishop Colenso denying the divine inspiration of Scripture; Garibaldi welcomed by the highest dignitaries of the Church, who lavished their incense before the new divinity; and the prelates of the Anglican Church holding fast their revenues at the expense of their conscience. The innumerable sects which divide Protestantism have not a principle, not a dogma to unite them; not a symbol expressive of what is called the Protestant faith. Their creed is composed of two articles only—one positive, the other negative: There is a God, and the Pope is *not* his vicar. It is easy to prove, continued Father Her-

mann, from their own history, that the institutions of which Englishmen are so proud, and which excite the envy of the whole world—their Parliaments, their Jury, their Universities, their laws on the sanctification of the Lord's Day, and many others—are not the fruits of modern ideas, but the work of their Catholic ancestors, at a time when the sun of the Papacy enlightened their minds. We Catholics can show them from their Bible, since they read it, that where Peter is, there only is the Church, and that the authority given by Jesus Christ to the Head of His Church is the same that the Father gave to the Son in heaven and on earth. Like the prodigal son, England is wasting her substance, and will one day return penitent to her Father, saying, "O Lord Jesus, I have sinned against you and against your Church."

Dr. Manning, the founder and superior of the Oblates (lay monks) of St. Charles in England, refrains from revealing the number of his converts, but his congregation esteem that he has received not less than 3000 abjurations. In the church founded by Father Faber, conversions are of almost daily occurrence; and the Jesuit fathers bring back every year a large number of Protestants, principally of the higher classes, to the bosom of the Church. On the other hand, among children, especially in London, the Church loses more souls than she gains. According to Cardinal Wiseman's report there are, in London, 20,000 Catholic boys of an age to go to school; only 3000 of these receive Catholic instruction, and of the remaining 17,000 a portion are allured to Protestant schools by societies which dispose of enormous capital by means of which they can easily buy the consent of the parents, and a great number go to no school at all, and are lost to the faith.

Three things are still wanting—money, buildings, and schoolmasters; and Father Hermann concluded, amidst loud cheering, with an eloquent appeal for help from his brethren on the Continent.

BRUSSELS, 18th Oct., 1864.

Spain and Portugal.

ANOTHER ministerial change in this Spain in which nothing changes, in which the agitation of the surface only disguises the immutability of the soil below. The Mon cabinet has just fallen to make way for a Narvaez cabinet, leaving as the only monument of its advent the new Press Law, which is but another weapon in the hands of the intolerance that has already done so much harm in this country. The congregation of the Index at Rome must have been filled with delight at seeing the ministry of the Liberal Union, as it calls itself, proscribing all manifestations of opinion contrary to the Catholic faith. To judge of the nature of the new law, it will be sufficient to quote the principal articles:—

"Art. 6, s. 1.—No publication shall appear relating to the doctrines of our holy religion, to Holy

Scripture, or to Christian morality without the approbation of the diocesan."

This is the re-establishment of the ecclesiastical censorship, which is the most unrelenting of all.

"Art. 7.—The government is authorised to prohibit the importation into Spanish territory of any publication whatsoever printed in a foreign country."

Here is a sanitary cordon applied to the frontiers of the Catholic monarchy, a redoubling of the rigor exerted against all heterodox writings, and especially against that Gospel in which, as has been naively remarked by a Spanish magistrate, the President of the assizes of Granada, "there are no traces found of the consolatory doctrines of the intercession of the Virgin, and of the immaculate conception." As the constitution of the country recognises only one religion, the Catholic and Apostolic Church of Rome, all avowed dissent is a crime; and the penal code contains the most severe punishments—exile, the bagnio, &c.—for the authors of every attempt to change the religion of the state. Matamoros and his friends have learnt this by sad experience. But amid a general silence some courageous voices had been raised in the Press, which had dared to undertake the defence of the prisoners of Granada and Malaga, and to support the protests that arose from foreign countries. People have not forgotten M. Fernando Corradi, the eloquent editor of the *Clamor Publico*, who has more than once been called before the magistracy, and threatened with a prosecution for having dared to remind the Queen of the duties of clemency and justice towards subjects unjustly persecuted. Henceforward the Press is gagged, as are all organs of thought here; and those religious offences which are not within the province of the penal code fall under the sweep of the new law according to which all offences not specified in the code (of which we know the severity) which are committed by attacking or ridiculing the Catholic religion or its ritual, or by disparaging the sacred character of its ministers, will be punishable with seclusion or correctional imprisonment, and a fine of 100 to 500 francs.

The new cabinet, which is called (no one knows why) liberal-conservative, has begun, it is true, with an amnesty applicable to the Press, but religious offences are still excepted, and Spain continues to be shut against those noble sufferers whose crime consists only in having freely invoked the name of Jesus Christ. It is true that important changes are announced at Court. The return of the Queen-mother, Maria Christina, will be the prelude to them. Can it be believed? Will that secret camarilla, which makes a throne of the confessional, and which knows no maxims but those of Torquemada, be dissolved? How can we seriously hope for this? We hear, however, from Madrid—"Bishop Clante and Sister Patrocinio, who found humble and devoted servants in the Mon cabinet, will find in the midst of the present one declared enemies; and the exile of these is already pre-

dicted. The archbishop, it is said, will go for an indefinite time to the Holy Land, and Sister Patrocinio will be invited to perform a shorter pilgrimage. She will only go to Rome, where some kind of a congregation will be able to examine at leisure the nature of the bleeding wounds by the aid of which she has so long deceived weak minds." The present moment, however, would not be well chosen for the production of her titles. She will find before the Sacred College a formidable rival in the blessed Maria Alatoque, whose canonisation is announced as approaching. "Like master, like servant," says the proverb.

We think the correspondent of the *Independence Belge* has been too hasty in announcing the disgrace of the patriarch of India and of his worthy acolyte. What would become of Don Francisco d'Assisi without his habitual advisers and inspirers? This prince, who played such a poor figure in his recent journey to Paris, is the instrument and scapegoat of the clerico-absolutist party, which is now dominant in Spain; while Don Enrique, his brother, has been mysteriously cast into disgrace for some sort of independent tendencies. Don Francisco seems to have proved more docile and right-minded. He has never ceased to strive for the favour of the clergy; he can now count on their support, and he knows how to display his gratitude by supporting all their restrictive measures. In the trials of Granada the most rigorous penalties had no more zealous supporter than Don Francisco, and if his counsels had been followed, Matamoros and his friends would have expiated in the galleys the preaching of the pure Gospel. On this point, as on many others, the programme of the new cabinet does not differ from that of the preceding cabinets. Intolerance is its first and last word. If the progressionist party with its leaders, Prim and Olozaga, came into power, there would be no change. For the Spain of the present day, as for that of the sixteenth century, heresy is a monster. The Protestants continue to be *los moros*. Did we not recently see the governor of an ecclesiastical province, a prelate of the south of Spain, refuse succour to the persons shipwrecked in a foreign vessel under the pretext that they were Protestants? and was any voice lifted to condemn this renunciation of humanity? The example of the bishops is followed by the country parsons. At Villamayor, in the province of Zamora, one of these, who had a quarrel with a schoolmaster suspected of heterodoxy, uttered the following denunciation of him from the height of his pulpit: "Accursed be thou, Agostino Vincente; accursed be the raiment which covers thee; accursed the soil which thy feet tread upon; accursed the bed on which thou sleepest; accursed the table at which thou fecest; accursed be thy field, thy children, and thy father and thy mother, who, if they obtain even the bread of charity, shall not be able to eat it. May the earth open beneath thy feet and swallow thee up everlastingly."

One might smile at reading these phrensied lines,

which seem a parody of the middle ages, if they did not afford a deplorable indication of the state of common minds in the remote provinces, and even in the great centres of civilisation in which the intolerance of the middle ages has often survived their faith.

This minister at Zamora is not unique in his class; and there are a great many Spanish parishioners who might make curious revelations if they dared speak or were inclined to laugh.

The opening of the railway which establishes a direct communication between Madrid and Paris, seems likely to exercise a powerful influence on the future of a country which has during so many centuries been walled up against all external communications. Steam is a powerful instrument of demolition; but the breath that regenerates nations is that creative spirit which makes the things that are new rise on the ruins of the old; and of this regenerative spirit no country has more need than Spain.

When I quitted Granada towards the end of April, 1863, leaving Matamoros in his dungeon, I experienced an inexpressible pain, which was scarcely mitigated by a feeble hope.

"Adieu," I said, "till we meet again, perhaps in a free country."

"To meet on high," he replied, pointing to heaven, that refuge of the oppressed; and I shall never forget the expression of his face when he added, "Pray for Spain."

Will Portugal, which, being blessed with a genuine constitutional government, seemed to be outstripping her neighbours in the paths of religious tolerance, allow herself in turn to be drawn into acts of persecution which will bring upon her the reprobation of civilised Europe? We fear this is possible, judging from the particulars communicated by a correspondent of the Portuguese journal called the *Commercio*, the 26th of August last. These relate to some attempts at proselytism recently made at Barcellos, a small town situated at eight leagues' distance from Oporto. "The adepts of the pretended reformation of the nineteenth century (*sic*) are propagating in all directions their false tenets and dangerous practices. They are circulating through the town a great number of books full of their heresies. Some of these works have been successfully captured, and have received the destination they deserved. One of the emissaries of this propaganda is at this moment confined in the prisons of this town. The authorities sent to the ministry two Bibles which were found on the miscreant in question. Some commissioners were named to proceed to a juridical inquiry. These were their Reverences Pres Antonio de Porto Paiva, Antonio Fernando Paez, and Don Martino de Farca. The inquiry has now been terminated, and this self-styled apostle of the religion of Golgotha is awaiting his doom in prison. The offender is liable to the penalty decreed by our code against those who, by writing or preaching,

obtain proselytes or attack religion. The State and its authorities will have to prosecute this offence, with the greatest rigour, and to punish the offender severely." A vigilant sentinel of law and liberty!—T. B.

This extract from the *Commercio* shows how much occasion there was for a bill lately brought forward by a deputy in the Portuguese Cortes, in favour of freedom of conscience and ritual in this country. This bill was rejected. It has thus become more than ever a duty among the friends of religious liberty to observe what passes in Portugal. The unknown prisoner at Barcellos has no less a right to the sympathies of Christian Europe than had the victims of Andalusia. We venture to draw to this subject the attention of the Evangelical Alliance.

October, 14th, 1864.

Switzerland.

I WILL not occupy your attention now with the affairs of our Geneva disturbances: the state of things is the same that I described to you a month ago. But we continue to hope that God will bring good out of evil. The flight of the Dictator, James Fazy, has incontestably weakened the party of disorder and immorality; yet we are far from being able to say, in spite of his absence, that his reign is at an end.

Leaving then these deplorable subjects, let me speak to you of a Swiss society which is as yet very little known, I think, in your country, and which has just celebrated its twenty-fifth general assembly at Neuchâtel.

It is twenty-five years since a few of the pastors of German Switzerland conceived the idea of founding a society which might bring together in fraternal communion all the pastors of the country. You know that in fact there is no single Swiss Church, but as many Churches as there are cantons in Switzerland, and that each of these is entirely and absolutely independent of all the others. Ever since the federal constitution of 1848, which created in the Federation a central power much stronger than had previously existed, there has never been any question of creating a central ecclesiastical power. The reason is not simply because the Confederation is a mixed state, including Catholic populations. Each Protestant canton has its own religious history, traditions, and habits; and not only would the Zwinglian cantons dislike a fusion with the Calvinistic, or the Calvinistic with the Zwinglian, but neither sect would consent to consolidate itself into one Zwinglian or Calvinistic Church; and it need not be said that the Church of Geneva is more strongly interested than any other in remaining what Calvin and time have made her.

But this state of things had one unhappy consequence, in that it placed and maintained the clergy of each of these Churches in a kind of insulation,

All these men, who were devoted to the same work, knew little of each other, and had no opportunities of meeting. Hence arose the idea of the Helvetic Pastoral Society. At first it only comprised the German cantons, but the French-speaking have entered it since 1850.

To be brief, its organisation is as follows:—The Society is composed of as many sections as there are Protestant cantons. Each section has at its head a committee, which becomes the Central Committee during the year in which their own canton has been appointed to receive the General Assembly. Six months before this Assembly the Central Committee sends to all the sections two questions, one theological and one practical: each section assembles several times to study them, and transmits to the Central Committee a memoir on each of them; then two pastors chosen by the committee select from these reports two, which serve as a basis to the deliberations of the General Assembly.

And now let me convey you to Neuchâtel, and drop you in the midst of the late assembly, which took place in August.

On Tuesday, the 16th of that month, at 8 o'clock in the morning, a long procession of about 250 ecclesiastics began to ascend in the direction of the high cathedral, which seems to be yet resounding with the clear voice of Farel, the friend of Calvin. At the same moment that the gate is opened, the Hallelujah of Handel rises from under the vaults, and greets us with its potent harmony. A pastor rises in the pulpit. It is Godet, the former tutor of the Crown Prince of Prussia, who is at present a professor at Neuchâtel, where he lately published a learned and instructive commentary on the Gospel of St. John. Amplifying the text in Isaiah which says "Holy, holy, holy, Lord God of Sabaoth," he shows us how most of the errors and disorders of the present day—in theology, morality, and everything—have their origin for the most part in one deplorable fact, our forgetfulness of the holiness of God. M. Godet is a profound thinker, and his discourse was not less remarkable in a philosophic than in a religious point of view.

The service finished, the president of the Central Committee opened the Session by a few words of welcome, and by a rapid exposition of the principles of the Church of Neuchâtel. Like that of Geneva, this Church has no written confession, and indeed has never had one: nevertheless, thanks to a felicitous combination of men and affairs, it has remained as faithful as free, and it is now one of the citadels of Evangelical Christianity. One thing which the president could not say, but of which all thought in listening to him, was that he has himself been, during several years, the chief and guardian of this citadel. Dean Dupasquier is one of the most distinguished men of the Swiss clergy, and, indeed, of all the Protestant clergy of our epoch.

Pastor Chappuis of Lausanne had been appointed to read the memoir on the first question, of which

the subject was : "The doctrine of Christ glorified, and its importance in regard to a Christian life."

I need not tell you with what intention this subject had been chosen. It is at the present day around the person of Christ that all theological discussions, all researches of religious science are more and more concentrated. The Central Committee wished therefore, to furnish the members of the Society with a signal opportunity of lifting aloft and firm the banner of positive Christianity. But this reason was unfortunately accompanied by another. The German cantons comprise a great number of pastors who are partisans of the new ideas; and many of the most recent meetings of the Society had been saddened by these deplorable negations. Hence was it that it became the duty of French Switzerland to declare itself faithful to the true traditions of the Gospel.

M. Chappuis was therefore the organ of an immense majority of the clergy of the French cantons when he boldly and piously replaced the personality of Christ on that high level from which so many men at the present day would wish to pull Him down. In the first part of his address he solidly established the Biblical doctrine of Christ glorified, that is, Christ reintroduced, after his death on the cross, into that eternal glory of which he had been previously in possession. In the second part he explained the powerful influence of this doctrine on individuals and on the Church. The Christian is not the disciple of a sage who died nineteen hundred years ago; but the servant of a Master ever living, ever present; the Church is not a society founded nineteen hundred years ago by an able and virtuous legislator, but a society which has still and for ever at its head, as its chief model and Saviour, Him who founded it of old. What motives for fidelity! What an inexhaustible source of courage, strength, perseverance, and holiness!

One only voice, being that of a Bernese pastor, was raised against these doctrines, and this opposition did but give an opportunity to the whole assembly of warmly manifesting their adhesion to the words of the pastor of Lausanne. Among those who spoke with most life and eloquence I may mention particularly Pastor Riggensbach of Basel, one of the most popular preachers in German Switzerland, and one of those who are struggling with most courage and science against the invasion of infidelity.

The next morning's session was devoted to quite a different question, "What are the causes of the scarcity of ministers which is now making itself felt in several cantons, and how can it be remedied?" This scarcity of pastors is, in fact, deplorable. The Church of Geneva is the only one not thence suffering; yet even among ourselves will this question have its importance; for although we have hitherto been able, without difficulty, to provide for our own wants, we have yet often been compelled to deny the requisitions for pastors, which were presented to us from abroad.

I will not attempt to give you an analysis of the memoir by Pastor Junod, which was full, it must be owned, of things that have already been brought to your notice. Sufficient to tell you that this memoir was at the same time an eloquent plea in favour of the end to be obtained. Seldom, I think, has any minister spoken of the ministry with a truer feeling of its difficulties, its greatness, its pains, and its delights. We were at once alarmed and reassured; and never has the prayer to "send labourers to the harvest" been addressed to the Lord with more fervour and faith than it was there.

So much for the intellectual and religious part of these beautiful assemblages: what might I not tell you of all the rest? The entire town took a part in them. A cordial hospitality was offered to the pastors in the houses of all the citizens: all exerted themselves to render these two days agreeable to them, and rich in reminiscences. In the two grand general dinners there were said, under a less serious form than in the sessions, many things not less grave and impressive. The two days were closed with two splendid promenades on the hills which surround the town of Neufchâtel, from which are seen at a distance of more than a hundred of your miles the imposing chain of the Alps. The second day was especially fruitful in emotions. We were approaching the ruins of the castle of Rochefort as the goal of our walk, when hark! there rises from the depth of the wood a religious hymn: the parish of Rochefort with the pastor at its head, is waiting for us and salutes us. We went up to the ruins and intoned a canticle all together. A prayer was pronounced with indescribable emotion. Those ruins, that forest, that immense horizon, that lake, that setting sun, those weighty thoughts, the church, society, the future of the world, the future of the soul, all concurred in profoundly affecting us. This was one of the moments when heaven touches earth; and thus, under a resplendent firmament, in which the name of God seemed magnificently written, we ended our session of 1864.

GENEVA, October 16, 1864.

Holland.

A NEW evidence of the schism which is now spreading through the Batavian Reformed Church is afforded by the proceedings of this year's General Synod. Several addresses were sent in, calling for an answer to the question, "How far the denial of the truths of the Gospel might be carried without involving an incapacity for spiritual offices in the Church?" The answer of the Synod was:—

"The Synod does not consider itself qualified for an antocratic decision on the limits proper to the existing liberty.

"2. It refers those persons who consider this liberty to have been misused, with their complaints, to the constituted subordinate authorities in the Church.

"3. It refers to the decisions of earlier Synods in regard to the liberty of teaching, especially on this point, that the inculpatory effect of the subscription of the confessions is preserved, not indeed because, but so far as they coincide with Holy Scripture.

"4. It declares itself ready to pronounce a judgment as to whether, and by whom, a real delinquency is incurred in the preaching of the Gospel, provided that it, the said Synod, shall have been duly empowered to pronounce a judgment as a court of appeal; in the meanwhile it expresses emphatically a desire that all present and future preachers will examine themselves whether they can consistently adhere to the declaration they have made, and will take good care not to disquiet their congregation by a style of preaching inconsistent with this declaration."

From the above synodal decision it appears plainly how little we can expect from our highest ecclesiastical authorities in the present controversy with unbelief, since by the help of the useful word *quatenus*, even unbelievers are enabled to maintain that they preach in the spirit of the Protestant confession. But how far this so-called freedom of teaching may extend, is shown by those sermons, among others, which were during the last few weeks delivered by Dr. Zaalberg.* In these it was openly declared that for 1800 years the belief of the congregation has been built upon fables and legends; that Jesus was a benevolent Rabbi, the "Son of Man," not of God; that the resurrection and the ascension have not really taken place; that a union with Him in faith is a superstitious imagination; that the existence of a personal God and a life beyond this earthly one is doubtful, and that God is no hearer of the prayers of the congregation; that the answer in the Heidelberg catechism to the question, "What is thy only consolation in living and in dying?" is a piece of pure nonsense. And when now this denial of Evangelical truth is coupled with a mockery of our Lord Jesus Christ, His person, His works, and His words. These preachings are really deplorable symptoms of the deep destitution of the Batavian Church.

Denmark.

MISSIONARY MEETING AT SORÖ IN DENMARK.

IN the little town of Sorö, the Danish Mission Society held recently its great annual meeting. This ancient town is one of the most interesting places in Denmark, and many of our most glorious remembrances are traced to it. Here the celebrated Bishop Absalom lived, and is buried; here lived and wrote also his friend Saxe Grammaticus, who is the author of a Danish History which is still preserved and read with much interest in recent times. Here also Halberg founded his Academy,

a college where a number of boys are educated and instructed, partly from his legacies; and in this town many of our most celebrated poets have passed their lives.

The meeting brought together a great number of clergymen and other friends of the mission, all of whom were hospitably received by the inhabitants of Sorö. It commenced at 11 o'clock with a service in the church, a fine building of considerable age. Mr. Smieth, from Svendborg, preached a very edifying and spiritual sermon on Matt. xiv. 12, 14. Before and after the sermon hymns were sung, taken from a little collection made especially for this purpose, and one of these hymns was also sung between each of the addresses, the one chosen being adapted to the topic that was to be treated. After service, the meeting began in the hall of the Academy, which is situated close to the church. Every possible place was filled by an attentive audience. After a short prayer, a hymn, and a few introductory words, the Rev. Mr. Wulff, from Roängö, was elected chairman, and the Director of the Mission Society, Dr. Kalkar, opened the discussion with a review of mission work in general, its past, its present, and its future, touching at the same time on the principal objections made to missions. After him came the Rev. Mr. Hansen, one of the exiled clergymen from Schleswig. In a most eloquent address on the passage, "I will make of thee a great nation," he stated his views of missions, and told many interesting facts from his travels. He had sojourned at Frankobar at the time when the colony was sold, and described the sorrow of the natives when they heard that they were to be given up. He told them about the Hawaii Isles, where he also had spent some time; and made then a comparison between Roman Catholic and Protestant Missions, describing the animosity that often reigned between the missionaries of different religions, who, instead of labouring together in a friendly spirit, did not lift the hat to one another in the street. He complained that missionaries gave too much of their time to the translation of books and to teaching in the schools, which prevented their periodical intercourse with the natives; and concluded with the hope that missions would now merit something of that praise that had sometimes been lavished too richly upon them. Dr. Kalkar first opposed the last speaker, because he had said that the Roman Catholic Mission was not nearly so expensive as the Protestant. He proved that the priests, even if they could themselves exist more cheaply, used much money for images of saints, for altar adornments, and incense. They could well live more cheaply, because they were not married; but that was the great benefit of the Protestant Mission, that the missionaries could live with their families in the dearest and nearest ties. This also acted, as an example of Christian domestic life, much upon the heathen. The Rev. Mr. Fich, of Copenhagen, then opposed Mr. Hansen, in saying that the missionaries

* Referred to before, p. 417.

lost the time they gave to instruction in the schools; because, as he said, the missionaries should not only act upon the present generation, but through the schools upon that which was to come, and that much benefit had arisen through the translation of Bibles and other religious books. A hymn and evening prayer, by the Rev. Mr. Sonno, of Thisted, concluded the meeting of the first day. But the wish for hearing the word of God was not yet satisfied, and in the evening a great gathering took place, when the Rev. Mr. Clausen (who had been a minister in the army) and the Rev. Mr. Fich preached to a late hour.

The meeting commenced again at nine on the following morning, with a prayer by the Rev. Mr. Friisadt, of Copenhagen; and then, after the usual hymn, the Rev. Mr. Fich described the life and sufferings of the late Dr. Judson. The Rev. Dr. Risdown then gave his views of missions, and said that it was his conviction that there would be a great many souls of all peoples that would be led to the Lord; it was only needful to labour patiently and diligently, and not to be abashed by those who said that the present day was no time for missions; it was always a time to enlarge the kingdom of our Lord. The next speaker was the Rev. Mr. Beck, from Udby, who commenced by remonstrating fervently against the many meetings for foreign missions held in different parts of the country, both in what he styled the living and the dead congregations. He thought that there was too much done for foreign, and too little for home missions; it was far better to awaken a little more life among ourselves before we ventured to do something for others. It was a kind of mockery to speak of Christian zeal and missions to those who showed no interest for their own spiritual welfare. He then strongly recommended the Union for Home Missions, of which he is one of the leaders, and from which much was to be expected; and told of the establishment and institution of this union, of the great benefit that was derived from it, of the many books sold and given away by the colporteurs and others. The Rev. Mr. Rothe first opposed the last speaker, saying that the Home Mission was not an institution of recent birth, but had existed as long as an Established Church had existed, and that every minister in that Church was to be regarded as a home missionary; to regard those established by that union in any other light, was to institute another Church in the Church, whose functionaries were to act quite independent from those appointed by the State, and that would cause dissolution instead of harmony. The Rev. Dr. Kalkar remonstrated against Mr. Beck, that he had held many mission meetings as well in what was termed the living as the dead parts of the country, and never felt any difference between them. He strongly opposed the names living or dead, as nobody but the Lord could count the believing souls spread in all parts. He had often found that much good had arisen from meetings

held in what were styled dead congregations, and many a spark had on those occasions been lighted for the glory of God among those who had perhaps not before shown much interest in religion. After several minor discussions concerning this point, an opportunity was again given to the Rev. Dr. Kalkar, who described the present state of the Danish Missions, and what had been done during late years. In Greenland they had sustained those labours which they had taken upon them, but there was nothing of peculiar interest to tell about that colony. On the other hand, he had the great joy to communicate that Denmark had recommenced its mission in the East Indies. A highly respectable and distinguished missionary, Mr. Ocks, who had laboured there for sixteen years, but could not agree with the Mission Society of Leipzig, in whose service he was, regarding the observances of ritual, had offered his services to the Danish Society, and they had, after due consideration, been accepted. Now he has passed into Danish service, and is waiting for two of the pupils of the Mission School, who are to be sent over to him as soon as their necessary preparation is completed. The speaker was, in consequence of the late hour, obliged to abbreviate much more he had to say upon that subject. After a hymn, the concluding prayer was offered by the Rev. Mr. Andersen, of Noadrue, in which he thanked God for the blessing that was given to us in these days, and prayed that we all of us might take it with us to our homes. The final service in the church commenced at three o'clock. The Rev. Mr. Hartrup, from Fredericksborg, preached, choosing for his text the Gospel of St. Luke xi. 5-9. At five o'clock, as many of the guests as could find room partook of a common and frugal dinner, which a friendly spirit pervaded, and where the acquaintances made in these days were renewed and strengthened, and where many good wishes for the future advancement of missions, and for further happy meetings, were pronounced. At seven we separated, all thankful for the blessed days we had spent together, the remembrance of which we hope may last long.

Austria.

In the manufacturing town of Wiener-Neustadt, situated at a distance of six miles and a-half from us in a southerly direction, an important transaction took place on the 3rd instant before the Imperial Judicial Court of the Circle. We will report it concisely and tersely. It is now about a year since the booksellers' and publishers' establishment of Tendlen & Co., in Vienna, brought out an "Evangelical Calendar" for the year 1864, compiled by the Evangelical minister, Karl Fischer. In the supplement to an official imperial "Wiener Zeitung," there appeared, on the 19th December, 1863, a review of this calendar, containing the following

enlogism:—"The contents at least—and in this respect this undertaking might be held up as a model to many similar ones—will never be offensive to a reader of a different persuasion. The articles, 'The Bible and its History,' and 'John Calvin,' deserve to be prominently distinguished." This calendar, having been brought out in 3,000 copies, made its way to all parts of Evangelical and German-speaking Austria. It was also circulated in the evangelical district of Wiener-Neustadt, and was made accessible through the bookselling trade to all customers, without regard to their religious persuasions. From this calendar, printed in Vienna under the eyes of the civil authorities, officiously praised and universally circulated as it was, and particularly from Dr. Wilken's therein-contained "Biographical Portrait of the Genevan Reformer, Calvin," Dr. Kolatschek, towards the end of the month of January, got a complete section, entitled, "Calvin and Servetus," printed without alteration or addition in the "Lokal-Zeitung," which appears at Wiener-Neustadt; and this with the express object, announced before the publication, of conciliating all those minds among the Wiener-Neustadters which had been offended by some really malicious, exciting, and industriously-circulated articles in the "Wiener-Kirchenzeitung," on a "Reformation Sermon," that had been delivered by Dr. Kolatschek, and printed at the request of his congregation. For an undertaking thus prompted by a considerate spirit of Christian charity, Dr. Kolatschek was impeached, through the intervention of the State authorities; and, on the 3rd October, found guilty by the Imperial Court of Justice in Wiener-Neustadt, and sentenced to an arrest of fourteen days. However incredible and unheard-of this account may sound, it is nevertheless true, and there is reason to look with alarm upon this trial, which will no doubt form a precedent for the general management of the Evangelical Church of the Austrian empire.

VIENNA, October 10th, 1864.

AUSTRIAN SILESIA.—A few months ago no little excitement was produced by the fact that in some villages near Frankstadt in Moravia, more than 120 persons had gone over to the Evangelical Church. These were almost exclusively poor miners, who dug up ore for the adjacent and not inconsiderable iron-works of Friedland, belonging to the Archbishop of Olmutz. When the present archbishop, the landgrave of Fürstenburg, had been apprised of the step taken by these labourers, he immediately dismissed them altogether from his employment, in the hope probably of inducing them to retrace the step they had taken. But he was disappointed: the work which he took from them was liberally replaced at their request by Baron Rothschild, who employed them in his mines and coal-pits in Wittowitz.

Russia.

ACCORDING to the most accurate attainable figures, the proportions of the various sects in the Empire are as follows:—the sect of the Khlysts, who number about 110,000, neither receives sacraments, nor acknowledges a clergy; and believes that every man can, by self-denial, become a Christian. It is, above all, largely represented in the governments of Orel and Kursk, and in certain parts of Siberia. Among its numerous branches, the best known is that of the Skoptses, who mutilate themselves. The Dnkhoborts renounce likewise the sacraments, and seek a new promised land on the top of Ararat. They have colonies in the governments of Saratov, of Tauris, and of Erwan. The Bezpopovtshini, as their name implies, acknowledge no priest [*pope*, or *abba*]. They allow only civic managers. They are distributed, to the number of 2000, over the governments of Archangel, Olonetz, Novgorod, and Pskov. Another sect recognises no political power. The Emperor is to them Antichrist in person. A nomadic life is to them an article of faith. They are found, to the number of a million nearly, on the shores of the Volga and its tributary the Oka. Of Armenians, about 500,000 are counted, for the most part in the Caucasus, and in the government of Ekaterinoslav. Of Roman Catholics, 2,800,000 are counted, comprising 60 per cent. of the population of the government of Vilna, 81 of the government of Kovno, and a great number in the government of White Russia. The Protestants, who number 1,960,000, are found principally in the Baltic provinces, and indeed comprise 96 per cent. of the population of Esthonia, 82 of that of Livonia, 81 of that of Kurland, and 12 per cent. in the government of St. Petersburg. They are, furthermore, found in the governmental colonies of Samara, Saratov, and Tauris. Of Israelites, there are counted 1,450,000 in the Western provinces; but they have been endeavouring to diffuse themselves over the whole empire since the publication of the edict which allows them to reside everywhere. Of Mohammedans, there are about 5,700,000 in the Southern governments. They compose 40 per cent. of the population of Tauris, 35 of that of Astrachan, and 43 of that of Orenburg. Over the vast plains of Siberia, about 500,000 heathens are scattered. The votaries of the orthodox Church may be reckoned at about 55 millions.

Turkey.

THE RECENT EVENTS AT CONSTANTINOPLE.

WE give the following letter from Dr. Perkins on the recent events at Constantinople. His opinion, after a prolonged residence in Mohammedan countries is of much value, and we are not sure but that these sad results which tend so much to retard missionary progress might have been avoided by adopting the method pursued by the American mis-

sionaries, viz., teaching positive truth, leaving it to make its way by its own weight, and avoiding all controversy even though provoked to it by attacks :—

“You will doubtless have heard of the serious disturbances at Constantinople, threatening serious consequences to the missionary work there and throughout Turkey, if not beyond the bounds of that empire. A few copies of the book, entitled ‘Balance of Truth,’ which attacks the Mohammedan system, and which is doubtless an exciting cause of those troubles, have, to our regret, found their way into Persia. The book is indeed a native of Persia, having to a large extent been planned and prepared here, a short time before my first arrival in Persia, more than thirty years ago. It had a stormy origin, nearly costing its esteemed author the adventure of a mob, when it was rumoured that he was meditating such a work, thus not foreshadowing for itself a very peaceful career on its native soil. It was written here in the Persian language, and was printed some time afterwards in India.

“I have said that copies have strayed to this country to our regret. A malevolent Persian Meerza (scribe) who had long been in our service, but was dismissed a few months ago for misdemeanors, clandestinely obtained one of those copies of the book in question, which, as attacking the Mohammedan religion, he has carried to Tehran, the seat of government, where he is attempting to make it the ground of grave charges against us and our labours.

“What may come of this malicious movement remains to be seen. The tidings of the late events at Constantinople will of course be a windfall for that hostile Meerza, and those leagued with him against the missionary work in Persia.

“My own judgment, and that of our mission, has never favoured such direct attacks against the Mohammedan system. Our duty, we believe, is best discharged when we circulate the Holy Scriptures, ‘the word of God which is the sword of the Spirit,’ and preach Christ and Him crucified, thus presented as the Saviour of men. Attempting to substitute such works of men’s wisdom, as an improvement on that divine instrumentality, as the means of saving men, would be very likely to break up our work at once, if not cost us our lives, while circulating the Bible is in general quite safe here.

“We would of course by no means call in question the motives of the respected author of the book, which were doubtless excellent; but few things could be more ill-judged, or more seriously impede the work of missions in the East than such books at the present time.

“J. PERKINS.”

JERUSALEM.—A dignitary of the Catholic Church, Valerga, patriarch of Jerusalem, has afforded a notable testimony to Protestant zeal and its effects in this city. In an account published

by the *Union* he expresses himself in the following terms upon the religious condition of Palestine :—

“The Protestant propaganda is displaying the greatest activity in Palestine in establishing orphan-asylums, boarding-houses, schools, and artistic, mechanical and agricultural institutions. At Jerusalem there are Protestant deaconesses conducting a hospital and orphan asylum, which latter now contains about forty young girls, chiefly from Lebanon. In the interior of the city there is an institution for the training of artisans and farm-labourers; and on Mount Sinai, *extra muros*, an Internate, which is under the immediate direction of the Protestant Anglo-Prussian bishop. Outside, on the west of the city, Prussian ecclesiastics are conducting an agricultural institution, attended by about thirty young people, brought together from nearly the whole of Syria.”

The patriarch further speaks of the Russian propaganda, which he appears to consider as less dangerous, and concludes with the words :—

“The Catholics must therefore double their zeal and their devotion in order to support the operations of our missionaries, and our religious institutions in Palestine.”

India.

FROM the time of my landing in Calcutta in January to the latter part of May I have travelled over about 2000 miles, extending from Calcutta to Pasháwar. During most of this time I have been preaching in various villages, cities, and at two of the principal melas, or religious fairs, in Northern India. The first was at Allahabad, or what the Hindús call Prayág, from *pra*, principal, and *yag*, worship. Hence the junctions of rivers are considered particularly holy, and worship and bathing there as specially acceptable and efficacious. Five of these are particularly named, as Deva Prayág, Rudra Prayág, Karna Prayág, Nanda Prayág, and Prayág, *i.e.*, the confluence of the Ganges and Jumna. It is called simply Prayág, by way of eminence, as not merely the confluence of two of the most sacred rivers known in Hindú mythology, but as the junction also of these two with the Saraswati, the daughter of Brahma. This is a small river from the lower Himalaya mountains which runs through the Patiala territory, and is lost in the sandy desert lying south of that territory, and is said, in Hindú mythology, to run underground to Allahabad, where its waters mingle with those of the Ganges and Jumna. From its distance from that point, and the direction it takes through the Patiala territory, one would rather look for its junction with the Sutlej or Indus than with the Ganges; but no arguments of this kind avail anything against old traditions, especially where they are supported by strong superstitious prejudices. The Hindús would as soon expect to hear the existence of God disproved by such argu-

ments, as to hear the truth of such a tradition brought into doubt by them.

Another reason for special worship being offered here is, that Brahma is supposed here to have consummated ten sacrifices of the horse, in commemoration of his recovery of the four Vedas from one of the asurs, or evil spirits, who had somehow stolen them and carried them off. The mela lasts from a month to six weeks, and during all that time great numbers are coming and going; but the special time for worship and bathing is when the sun enters Cancer. Many of the pilgrims spend a whole month there at that season, performing the customary ablutions and ceremonies of worship, and making offerings to the Brahmans. They were called Kalpbási, as this entitles them to a residence in heaven of a whole kalp, a period of 4,320,000,000 of our years. This year the mela at this place was unusually small. The Prayágwáls, *i.e.*, the Allahabad Brahmans, to whom all the offerings go, complained bitterly that they were in danger of starving, the offerings were so few and small. The Rajah of Benares was there. Passing through his garden one day, I saw large piles of native lamps, little brown earthen cups that would hold from one to four table spoonfuls of oil; and on inquiring the meaning of so many being gathered there, I was told that the Rajah had determined to light 1,100,000 the night of the Sankrânt, the sun entering Cancer. Here I spent about a week, preaching every day to the pilgrims. Besides myself, there were five other missionaries, with their native helpers, engaged in the same blessed work—two Presbyterians, two Baptists, and one Church of England.

The second mela I attended was at a point where the Ganges emerges from the Himalaya mountains. The name of this place is yet unsettled. The followers of Siv call it Hardwár, from Har, a name of Siv, and dwár, a door or gate; whereas the followers of Vishnú call it Haridwár, from Hari, a name for Vishnú, and dwár, a door. These conflicting claims are not settled by the shastras, the Parásus sometimes favouring one side, and sometimes the other. In former times these conflicting claims almost every year gave rise to fearful and bloody conflicts between the partisans of the two deities, who are said to be one, as two persons of the one trinity. Hundreds, and sometimes thousands, if we are to believe what the Hindús now tell us, were slain in these annual conflicts at this most holy place and this most holy time, in the midst of their most holy worship. These conflicts never ceased until the unsheathed and two-edged sword of England was thrown in between the belligerents in this holy war. The English also, to save life from the crushing of the crowd, opened up a wider way, and built stone steps down to the water. These steps are called Hari ki Pairí,—the stairs of Hari. At this place also pilgrims gather in great numbers from all parts of India, for three or four weeks before Júpiter enters a new sign of the zodiac. The year Júpiter completes his year

they have a great mela, called Kumbh Aquarius, being the year he enters that sign. The year he enters the opposite sign is called a Half Kumbh. This also is a great mela, but not so great as the full Kumbh. Here also the Brahmans, *i.e.*, Ganga Putras, or sons of the Ganges, complained of their people leaving them to starve. No one that I met had ever seen so small a mela at Hardwár as this year. Here, as at other places of Hindú pilgrimage, the Brahmans collect their dues or offerings from the people by a law of inheritance. Each Brahman has a book in which he records the names of his *jujmáns*, *i.e.*, parishioners or customers. Whenever one of them has a child born, its name is also recorded in that book, and so on from generation to generation. This book is left as an inheritance to the Brahman's children, and they are trained from boyhood to keep the record and trace out their *jujmáns*, and collect their dues. Whenever they meet with a Hindú whose name is not in the book of any Brahman, *i.e.*, who has no hereditary prohibit, or priest, they secure him at once by getting his name, parentage, residence, caste, occupation, &c., all recorded in the book. And then, according to their law, no other Brahman has any more right to the offerings of that man, or any of his family or posterity, than they have to any other property of any brother Ganga Putra. Those who are not able to go to Hardwár are visited by the prohibits at their leisure, for the collection of these dues. And no worship-pilgrimage, bathing, austerity, or other service is of any value without a fee to the prohibit.

Over twenty years ago a Hindú said to me, "There is no use in your giving yourself so much trouble about us, and labouring so hard to make us Christians. We shall certainly all become Christians at the appointed time, whether you preach or not, and, do what you will, we cannot be turned sooner." I asked him when that time would come. He replied, when the Ganges should be turned out of its usual course; its glory would then be gone, and all would turn Christians and become one caste. This he said would take place in about fifty years; now they say it will come about in about twenty-five years. When the great Ganges canal was about to be opened the Brahmans were short-sighted and bigoted enough to predict to their people that Ganga would not obey the English, and would not turn out of its course for the Mlechhas, *i.e.*, barbarians or unclean, let them do what they could. Great numbers were assembled at the opening of the canal to witness the failure or success of the Mlechha attempt to control the movements of their great goddess just come down direct from heaven. When, lo and behold! to the chagrin of the *twice-born*, all their boasts and predictions were proved alike false: just so much of Ganga as served the purpose of the despised Mlechha, and no more, was turned aside, and led whither he willed as obediently as any other vulgar stream. This, with various other influences co-operating with the preaching of the Gospel and schools, is no doubt exerting a de-

cided influence on Hindú superstitions, and diminishing their traditional respect for their Brahmans, holy places, and silly superstitions. Various influences combined are no doubt reducing the attendance on these melas. All these things tend to open the minds of the people to the truth as it is in Jesus. Oh that all the people of God could be induced with one heart to unite in pleading for the outpouring of God's spirit on all flesh, to open all hearts for the cordial reception of the Gospel of Salvation! At this mela, besides myself, there were two Presbyterian and one Methodist missionaries, and seven native assistants. Daily we formed five parties, morning and evening, to go out to as many different places and proclaim the glad tidings of salvation for perishing sinners, even for besotted idolaters. Very few, except those who lived by that craft, opposed us in our preaching; and often, when the Brahman came in to oppose our preaching against the craft by which he got all his wealth, he had to turn his books and leave us, with the whole crowd in a roar of laughter at his discomfiture. Several officers of Government were about the mela and saw our work. One of them said to one of the brethren, that he had formerly been opposed to missionary work, and thought it all visionary; but what he had seen and heard at this mela had completely changed his mind. After seeing the crowds that daily listened to us wherever we went, and hearing what he had heard there, he was satisfied we were right, and were doing a great and good work. Such evidences of the progress of the work are truly cheering. But, oh how desolate and helpless one sometimes feels in the midst of such immense multitudes wholly given to idolatry, ignorant, blinded, led astray by gross superstition and interested but dishonest men, who seek only their own worldly gain, when he sees the powerful grasp with which superstition, ignorance, and wickedness hold these immense masses, and feels that he has neither the gift of prophecy, miracles, nor tongues to help him to break this threefold cord; but that he must content himself to do what he can amidst the roar of these adverse elements, with stammering lips to proclaim to men of another tongue this great and glorious message! Still he does not always feel so. True, it looks like the droppings of water upon the hard granite, and he knows it must eventually wear away the stone; but often he cries out in agony of soul, "O Lord, how long?" Often, too, the eyes of faith are opened clearly to discover that they who are with us are more than they who are with them. Sometimes he sees the mountains as it were covered with the chariots and horses of fire. Oh that we could always thus see our help! But we are but dust. The spirit truly is willing, but the flesh is weak. But, even when fainting under the heat and burthen of the day, I trust one and all can say, "Though faint, yet pursuing."

J. H. MORRISON.

RAWAL PINDÉ, 1864.

Tahiti.

CONCERNING the young Tahitians who have been sent over to France from their remote island to receive a Christian education, the *Espérance* furnishes some particulars:—

"They have now been nearly a year in France. There were seven of them, and they were, by the care of the Government, placed from the day of their arrival in a house near Nantes, under the charge of the monks of Ploermel. However, one of them, a Protestant, died soon after. Of the six remaining, it soon appeared that four belonged to our persuasion. The Government consented to three of them being placed in the establishment of M. Cabos at Nérac, to there receive an education conformable to the religion in which they have been brought up to this day. They have now been some months there.

"As for the fourth of our young co-religionists, Joinville Tuavira, a son of Queen Pomaré's, although it was averred that he was Protestant, the question has been at least adjourned, his mother not having expressed any desire to see him quit these monks.

"Meantime M. Grandpierre had been instructed by the Queen to visit as often as possible, and to follow the young Tahitian prince in his studies, as his pastor; an office which the distance and the nature of the institution of course rendered impossible.

"In answer to a letter in which M. Grandpierre stated his difficulties and expressed his regrets, Queen Pomaré sent him the following letter, which was received in Paris on the 2nd of September. It was written in Tahitian, and with the Queen's own hand, as would appear by the signature, a translation being appended on the back:

"PAPEETI, 6th May, 1864.

"To the Reverend M. Grandpierre, minister of the Reformed Church at Paris.

"I salute you in the true God.

"I have just received the letter which you had the goodness to write, through which you have informed me that the door of the establishment in which my dear son is staying is closed against you. After mature deliberation, thinking that perhaps the steps which you recommend to withdraw him may occasion vexations to you and your children, I think it may be better to leave him there for the present, because it is more than probable that he will soon be returning to Tahiti. I have often written to my son, advising him not to embrace the Catholic faith, but to persevere in the religion which we ourselves profess, and merely to endeavour to make himself acquainted with the various sciences which may possibly be useful to him in this life; and I cease not to pray to God that he may preserve my dear son in our holy religion.

"It is with pleasure I have learned that three of his countrymen are placed under your charge.

"I salute you in the name of the true God."

This letter, while it leaves Joinville Tuavira in the house of the friars of Ploermel, at the same time clearly expresses the intention and the positive desire of Queen Pomaré that the young man should remain an adherent of the Protestant faith, like his mother.

In a conversation with the governor of the island, M. the Commandant de la Richerie, the Queen gave her consent to the prince's remaining in the house of the monks of Ploermel, even without receiving any visits from the pastor. Only she declared that, while leaving them free to become Catholics in Tahiti, she was decidedly opposed to her son and his fellow-pupils changing their religion in France. Notwithstanding these reserva-

tions—notwithstanding the sincere faith of Queen Pomaré, we have less confidence (says *La Vie Chrétienne*) than the editor of the *Espérance* seems to have. In spite of ourselves we think of that church which has elsewhere openly sported with the sacred rights of fathers; and if similar deeds are here impossible, if Ploermel is not Rome, we know, nevertheless, that the spirit of Rome is the same everywhere. We cannot but regret that Queen Pomaré should not have taken for her son the same steps as for his three companions. We regret, at all events, that she has not confided him, if not to a Protestant hand, at least to one of those state establishments of which the door is open to our pastors.

IN MEMORIAM.

THEODOR FLIEDNER, D.D.

OUR readers will hear with regret of the death, on the 4th of October last, of the Rev. Dr. Fliedner, the founder and pastor of the Deaconesses Institution at Kaiserswerth on the Rhine. It will be remembered that it was here Miss Nightingale was trained for her important mission in the Crimea. No one, indeed, in modern times, has done more than Dr. Fliedner to solve the great problem of woman's place in the kingdom of God. It is not undeserving of notice, that it was the labours of English philanthropists which first seems to have inspired him in his life mission. It was his deep impression that their work had its root laid in a living faith in Christ, and it was upon this foundation, too, that all his own labours were built. He was disappointed on his first visit to England in not meeting with Mrs. Fry; but he did so subsequently, and was a witness of her work in Newgate. He made also the acquaintance of Dr. Chalmers, and was deeply interested in hearing of his parochial labours at St. John's, Glasgow. In 1833, he began at Kaiserswerth his Magdalen institution, the first *locale* being a small summer-house in his garden. In 1836 he founded the establishment that will always be chiefly associated with his name, for the training of Christian deaconesses. The writer of this notice proposes in the next number of CHRISTIAN WORK to give some notes of the progress of this great normal institution for the training of Christian agents, and at the same time to attempt some estimate of the labours of Dr. Fliedner. It so happened that a few weeks ago—just at the time when Dr. Fliedner was taken ill—he visited Kaiserswerth with other similar institutions on the Rhine. It will be enough then to state here, that from small things the establishment has grown to be great. Some 269 deaconesses, with 158 Christian sisters who aspire to the office, in all 427 agents, are labouring at present in connection with Kaiserswerth. Its annual income has gradually risen to the amount of

some 8500*l.* sterling, leaving, however, we regret to state, a deficit of more than 700*l.* for the present year. We believe that somewhere about 1000 deaconesses have been trained at Kaiserswerth. In all, there are probably some 2000 deaconesses devoted now to works of Christian mercy in connection with various institutions, most of which were first stimulated to begin their work by the blessing and success resting on Dr. Fliedner's labours. A large staff of workers has thus been called into operation, and an agency restored to the Church of Christ from which the greatest blessings may be anticipated to the Church and the world. We know what this mission of Christian mercy accomplished in the Crimea and in the late Danish war. It was as a ray of Heaven's light relieving its gloom—the merciful ministrations of the Sisters of Kaiserswerth alike to the German and the Dane. At Sonderburg, one of their stations, it was chiefly sick and wounded Danes who were nursed by their care. It is an interesting episode in the war, the visit of two of the deaconesses during the armistice to Copenhagen, and the cordial welcome given to them by the Danish queen. But this work of Christian love in the Church is yet in its infancy, and we may anticipate from it in the future results far more extensive, ranging beneficially over all the departments of social life. It is interesting to notice that Dr. Fliedner's deaconesses are found as useful in the foreign mission field as in home labours. They have begun a great work in the East—as at Smyrna, Beyrout, and Jerusalem. Viewed thus, it is difficult to estimate what blessed fruits may yet in the future be gathered from a life so consecrated and earnest as Dr. Fliedner's, and we may justly reckon him as one of the greatest Christian philanthropists and benefactors of his age.

But it is our desire in this obituary to notice chiefly the closing period of Dr. Fliedner's life. The annual festival of the Kaiserswerth Institu-

tion was held on the 12th of last September. There was a gathering on the occasion—larger than ever—of some 1100 persons, to express their sympathy with the Institution and its head. As it happened, it was the last occasion on which they were ever to listen to Dr. Flidner's fervid words, or that his Master was to grant him the privilege of laying the hands of consecration on Christian women, devoting them to the office of deaconess. But the effort and excitement were too great for his strength, and a few days later he was obliged to leave for Salem, a salubrious place of retreat for the deaconesses when ill or worn out with work. We arrived just before Dr. Flidner left, and we had thus a glimpse of the wasted old man, far too much exhausted by his labours to receive strangers. The remaining account is abridged from the letter of one of his sons. "After a few days' stay at Salem, Dr. Flidner's breathlessness obliged him to return to Kaiserswerth, and his doctor began to have great fear that his patient's life was near its close. The absent members of his family were now summoned home, and Dr. Flidner had the comfort of seeing them all gathered around his dying bed. Although much exhausted, he still busied himself with the cares of the Institution, especially with the arrangements for the conference of the heads of Deaconesses Houses, intended to have been held on the 5th and 6th of October. But his increasing weakness soon obliged him to give up the plan for this gathering. The day before his death he assembled his wife and all his children around him, and said:—'This is about the last time I shall see you around me, for I am daily growing weaker and wearier. We should not conceal it from ourselves that in a few days I shall enter the blessed Eternity: an earnest weighty step. When I look back on my life, what reason for praise and for thanks! This is truly my feeling. Would that "every pulse were praise and every breath were song." How can I sufficiently extol Him. How blessed to serve such a Master, who forgives sins, who has so richly forgiven mine. The blood of Jesus Christ, the Son of God, cleanses me from all sin. To this I cling.' Then he addressed to his wife and to each of his children some earnest loving word; and added:—'To all my fellow labourers, my greeting of Peace from the God of Sabaoth, great in council and in deed. And my thanks to all friends of the work, to all our benefactors; yes, to the little children who gather for us. But especially my thanks and my blessing to all my spiritual daughters for their love, for

their obedience, for their confidence in me, as indeed I have not deserved. God bless them and their work, far and near. May He be their best friend and their fellow-worker. God bless our royal house, and fill them with his Spirit. Amen.' Then, after some other earnest words and prayers for the Church, Dr. Flidner and his wife and children united in the Lord's Prayer, when he sank back utterly worn out. In his last moments his family sang around his bedside the beautiful German hymn 'O Lamm Gottes unschuldig' (O spotless Lamb of God), and the last word of his life was to whisper at its close, 'Amen.'"

Some of the readers of this obituary may have visited Kaiserswerth. They will remember the beautiful fresco, the gift of the artists of Düsseldorf, a dove on weary pinion sinking into the arms of the Saviour. It was a symbol suggested by Flidner himself as a picture, to his beloved daughters in the Lord, of their blessed rest in weariness in the Saviour. And as we learn of the utter exhaustion of his final hours, and yet his quiet holy trust, how touchingly does the symbol shadow forth his dying experiences. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Dr. Flidner died on the 4th of October, in the sixty-fourth year of his life. His widow is truly a mother in Israel, devoted, like her husband, to the work, over the female department of which she has so long presided. Their children have been trained with similar sympathies. Dr. Disselhoff, his son-in-law, has long borne, next to Dr. Flidner, the burthen of this great institution. He is the editor of the *Armen und Kranken Freund*, which we commend to our readers who know German as one of the most interesting journals on all questions of Christian philanthropy. Dr. Flidner leaves the Institution in a high state of efficiency—its machinery excellent; may the blessing of the great Master abide on it in the future as in the past.

There was a large gathering at the funeral. Among others, some fifty pastors were present, with the upper-president and the upper-superintendent of the Rhine Province. Thus every honour was paid to him. A short outline of his work was given by Dr. Disselhoff, followed by an address at the grave by Pastor Natory. An impressive discourse was also preached in the church by Superintendent Schulz, from the appropriate text, "Our friend Lazarus sleepeth."



NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THERE is no doubt an interval, and a wide one, between Macaulay's *Essays on Clive and Hastings* and Mr. Trevelyan's *Letters of a Competition Wallah* :* but since the former were published there has been no book on India likely to stir the same popular and intelligent interest as the latter. Mr. Trevelyan's family and position have given him advantages of which his own abilities have made the best use. He writes with breadth of view and impartiality, and with earnestness at the same time. Gay, dashing, easy in his style, scholarly, apt in his illustrations, perhaps with a slight appearance of over-cramming, but always well-informed and superior in his judgments, his *Letters* bear the test of republication and more than one reading. If there is sometimes a semblance of tirade against the Anglo-Indians, there has been cause enough in the past ; and there is proof in his own sketches that the tone of Anglo-Indian society which was once the exception is becoming rapidly the rule. The chapter devoted to Christianity in India is at least a respectful treatment of a great question, and with more sympathy than one is accustomed to meet in lay pastorals on Indian subjects. Christianity, he believes, will make slow progress by old fifth and sixth century plans. "Maharajahs might be converted by the dozen, and Zemindars by the hundred. But, thank God, we have not so learned Christ." Success of that sort, he holds, is the peculiar distinction of Romish missions. His servant was one day invited to a Romish chapel. "I had the curiosity to visit the ceremony, and found it in all essential points, neither better nor worse than an ordinary Hindoo festival. There were some huge idols, which the congregation appeared to appreciate under the titles of St. Christopher and St. Lawrence, as readily as if they had been called by the more familiar names of their own mythology. No element of heathendom was wanting." Accommodating Christianity of this stamp has borne its fruit. "It is a positive disadvantage to a servant who is looking for an engagement to give himself out as a Christian." Of the Protestant missionaries, he says that, "small as the flock is, they scorn to reckon the black sheep among the valuable stock." Schools and colleges will work indirectly, first sapping the

foundations of Hindooism, and in another generation or two leaving the field free for preaching the Gospel. But the lower class of the natives and the hill-tribes may be reached at once. For work among them he thinks that "our missionaries would, in some respects, succeed better if they were inferior men. . . . It is to be feared that we are using tools of too fine an edge. . . . Our missionaries will never obtain a thorough hold on the Hindoo mind until they renounce that way of life which is considered essential to the health of the European in this climate. *We* are well aware of the devotion of these our countrymen. *We* know that their poor little luxuries only render this country something less miserable and unwholesome to men brought up in the Sixth-form rooms of Rugby and Marlborough, and the Quadrangle of Merton and Baliol. But the people for whose sake they have come into willing exile understand none of these things." He would recommend the employment of men more qualified to rough it in such a climate, not instead of the present class, but as auxiliaries. There are aspects of missionary work for which there are other requisites than University training. There were classes among whom fishermen and peasants preached with more success than the scholar of Tarsus and disciple of Gamaliel ; and such classes are not extinct in India ; indeed in many districts are a vast majority. To win them, Mr. Trevelyan says there must be "sleeping in native huts, living on native food, going a-foot from village to village through the sun of June and the exhalations of December, talking of Jesus to the ryots in the field, to the women at the well, under the gipsy tent in the lonely jungle, beneath the eaves of the coffee-shop, in the crowded bazaar. . . . Certain societies of German Lutherans have obtained a remarkable influence over the people of the country. These men bear up the battle under the pressure of the most abject poverty, and a very good fight they make of it. At Chupra, the children of these good folk live on rice and curried lentils, like the young Hindoos among whom they are brought up. The parents are most thankful if the collector sends them a parcel of half-worn white trousers, or if the judge's wife looks up some frocks belonging to her little girl who sailed for England at the end of the

* *The Competition Wallah*. By G. O. TREVELYAN. Macmillan.

last cold weather. Very touching are the stories which peep through the records of these small communities—how Brother Friedrich was carried off by the epidemic of March, and Brother Bernard, whom we had hoped to be able to send to the hills during the rains, sank under a third attack of dysentery in the last week of August. But the lives of these men and their deaths are not without their due effect. Talking the vernacular language with admirable fluency and precision, sympathising with the sorrows and joys of the children of the soil, fearing nothing, doubting nothing, they go everywhere, and are everywhere welcome." Difference of opinion will exist on a matter of so much importance; but we are thankful to Mr. Trevelyan for speaking out his own with so much plainness and without the customary Anglo-Indian sneer at the Gospel. It has already been suggested that evangelists of enthusiasm, ready wit, and sagacity, and of a social station from which many of the most efficient German missionaries are drawn, might be well used in India; not instead of men of culture, but to assist them. It is a suggestion worth considering, and we understand there are some men at home who are bent on carrying it out. The work of Indian evangelisation is large enough at least to admit of more than one theory, and one mode of work need not interfere with another. To every mode there is unfortunately this great obstacle, which Mr. Trevelyan trenchantly exposes—the condition of English society in India. "How can the heathen appreciate the blessings of English Christianity, while the practice of English Christians is what it is?"

Sturge* was one of the earliest English Abolitionists, one of the most uncompromising and consistent. His life is easily told: the calm and simple life of an honourable English merchant, a story that cannot be told too often. He was philanthropic at a time when philanthropy was sneered at, and he was content to be sneered at all his life if he felt he was right. The first great movement into which he threw himself was for Temperance, when he proved his sincerity by throwing barley and malt out of his operations as a grain merchant. He was with the Peace Society from its foundation in 1816, and one of his last efforts was the much ridiculed embassy to the Czar for the prevention of the Crimean War. The Emancipation agitation received perhaps its strongest impulse from him, next to Clarkson and Wilberforce, and but for what was considered his impracticable obstinacy, there might have been a modified slavery in the West Indies to this day. When it was difficult to obtain evidence, he went to the West Indies himself. His zeal in the same cause afterwards carried him to the United States, where he formed a close friendship with the poet Whittier. The Anti-Corn Law agitation, and his

sympathy with those who claimed an extension of the suffrage, did not check his philanthropic efforts. He was prominent in peace congresses and anti-slavery meetings, and ready to put himself to any personal inconvenience, or suffer any obloquy, on behalf of his favourite theories. His biographer is certainly right in claiming that the settlement he proposed, and almost got adopted for the Schleswig-Holstein question, was not supplanted for the better by the diplomatists in their notorious London protocol; and all that can be said for peace at all times *versus* war at any time, will be found in this Memoir.

Independent of his kindliness he had a strong sagacity, that lent credit and influence to measures which would have been reckoned foolhardy in most. A generous and thoughtful man in all the relations of life, manly and firm in his principles, conciliatory in his spirit, he will be remembered in his own society as a consistent Quaker, and in the public life of his time as a right-hearted, peace-loving Christian gentleman. Mr. Richard may make too much of personal trifles, but the life is one which bears ample telling, and which it will do any man good to read.

Mr. Wallace's *Pastoral Recollections*,* and Mr. Taylor's *Sunday School Photographs*,† are biography of another sort. The former has published the letters he wrote to his congregation while absent by feeble health, and has filled up the volume by sketches of sermons preached during a ministry of thirty years in Hawick. Mr. Taylor, with large experience and a fertile imagination, has sketched various types of Sunday scholars, their teachers, and superintendents, and thus added an admirable book to Sunday School literature. Mr. Wilson's lively sketches of Ragged Schools‡ will be welcome to all who take an interest in the reclamation of our social wastes. Mr. Mayhew charged the Ragged Schools with mistake, and with unconsciously promoting crime, no better than "thieves' houses of call." This little book may be taken as an excellent answer, and is crowded with instances of rescue.

The last twenty years have witnessed a noble revival of Biblical Criticism. Not only has the student of the Scriptures critical helps more subtle and exact than were dreamt of by our fathers, but there has been a development of the critical faculty to a higher pitch than ever before. The meaning, position, and worth of words, the forms of grammatical structure, the collation of manuscripts, are the objects of research. It has been felt that we must first determine accurately what the Scripture says before we infer what it teaches. The best scholars move cautiously among shades of expression and varieties of construction. And the German crutches, by which our English critics

* *Pastoral Recollections*. By the Rev. J. H. WALLACE.

† *Sunday School Photographs*. By the Rev. ALFRED TAYLOR, Bristol, Pa.

‡ *Brands Plucked from the Burning, and how they were saved*. By the Rev. J. H. WILSON.

* *Memoirs of Jos. J. Sturge*. By HENRY RICHARD. London: W. S. Partridge.

were fain to walk at first, have been thrown aside, and an English school of criticism has sprung up, more reverent and literal, and less hasty than the Continental, if not so laborious and painstaking. Now that so good a foundation is laid, we may expect to see results. The pulpit cannot be a dry storehouse of critical conclusions, nor can it ignore them. This healthier and more patient study of the Word must lead to a healthier interpretation of it. It is but natural that homiletic works should now take a little the place of critical. When Professor Lange projected a homiletic commentary on the Bible, it was warmly welcomed here, and is translated as it appears. Trench's book on the Seven Churches, and still more such works as Vaughan's, on the Philippians and the Revelation, are excellent examples of this natural tendency to gather in the fruits of criticism for the pulpit. The didactic sermons, and the argumentative display of doctrine, as well as the mere sentimental essay, will be less heard every year; plain homiletic exposition more. It is a sound and agreeable change, of which every sign is welcome, and of which the most recent is a homiletic commentary on the Gospel of St. Matthew by Dr. Thomas.* As editor of the *Homilist*, Dr. Thomas has furnished to it brief suggestive expositions of Scripture. One series of these, reaching over fourteen years, forms the nucleus of the book, and has been critically edited by Mr. Webster. It is unequal, "full or sketchy, discursive or condensed, according to the time at my disposal; elaborate or analytic, vivacious or otherwise, according to my mood." But it is always fresh, often clever and thoughtful, and shows the way to what is really wanted from the pulpit—the exhibition of a living Word, side by side with the longing interests of living men.

The *Tract Society* have followed up their issue from Leighton by one from Bacon,† in its selection and editing a great improvement on the first. Many of the Essays, some extracts from the Philosophical Writings and the New Atlantis, the Confession of Faith, and many fragmentary but pregnant theological papers, compose the volume, for which the Society deserve the utmost credit. Among the extracts the famous *Character of a Believing Christian in Paradoxes* is included. In 1648 these Paradoxes were assigned to Bacon, and though the authorship has been often disputed, they have kept their place on the apparent internal evidence. In the last edition of Bacon, Mr. Spedding retained them, but rejected their authenticity. In the well-written *Memoir* prefixed to the *Tract Society's* volume, the editor claims them again for Bacon. It has now been ascertained by Mr. Grosart that they were really written by an old Puritan divine, Herbert Palmer,

Master of Queen's College, Cambridge, and a member of the Westminster Assembly. Mr. Grosart intends to print privately Herbert's *Memorials of Godliness and Christianity*, in which they occur, so that persons who are anxious to verify this curious discovery may do so at small cost, and possess at the same time a remarkable and excellent book.

Mr. Blake was an estimable young clergyman who died at thirty-two.* A sketch of an uneventful life and a selection from his sermons make up a volume. It will be interesting to his congregation, for whom it has apparently been published. He was faithful, modest, and always in earnest, and such lives endure.

How to live them is a matter of only less moment. They are not built up on sand, nor without pains. Mr. Leonard Bacon,† after many years of ministry, has determined to offer "some practical counsels for the beginning and progress of a Christian life." In one aspect, that life is experience; in another, self-culture. He has chosen the second, because "it will involve in its progress all that is essential to a full experience of the Gospel as a quickening and transforming power." A sentence from *The Beginning* will show the scope of the whole:—"A really Christian life is the life of one who, under the influence of Christian views and motives, and in the use of the means and helps which God has given him in giving the Gospel, is striving to make the most of himself for the end for which he was created, and to bring himself into the highest possible conformity to the will and image of God." This is the clue to the chapters on *Integrity, Faith, and Manliness, Steadfastness, Godliness, Charity, Fruitfulness, &c.*

No doubt an important element in such culture will be the influence of the pulpit. It is chief among the spiritual forces that act on common life. The majority of Christians owe the moulding of their character to it more than they will acknowledge. If life is to be strengthened in the individual or the Church, the pulpit must be looked to. Dr. James Alexander,‡ of New York, has some wise and compressed thoughts upon that subject, which have been wisely republished in this country. He intended a treatise for which his commonplace book would have furnished the material. Death prevented him, and the material is all we have; but it is material which every preacher should study, and out of which he can build his own treatise as he pleases. Yet the book is not all fragmentary. Half of it is made up of a series of incomparable letters on homiletics, and articles contributed to the *Princeton Review* on the same subject.

The Calvin Tercentenary contributes still further memorials. An address by Mr. Thomson, of Man-

* *The Genius of the Gospel. A Homiletic Commentary on the Gospel of St. Matthew.* By DAVID THOMAS, D.D. Edited by the Rev. WILLIAM WEBSTER, M.A.

† *The Wisdom of our Fathers. Selections from the Writings of Lord Bacon. With a Memoir.*

* *A Memorial Sketch of the Rev. George Bannerman Blake, M.A., with a Selection from his Sermons. Nisbet.*

† *Christian Self-Culture; or the Origin and Development of a Christian Life.* By LEONARD BACON. Elliott.

‡ *Thoughts on Preaching; being Contributions to Homiletics.* By JAMES W. ALEXANDER, D.D. Ogle and Murray.

chester, has been published at the request of the *Congregational Union*; and Dr. D'Aubigné's address at Geneva has been issued here in pleasant type and binding. This last is an admirable condensation of what Calvin's biographer has thought about Calvin's place in the Church. A timely sermon has been published by Dr. Stevenson on *Sanctification*, a subject of importance in the theology of the present. It bears marks of the care, devoutness, and thoroughness of the honored expositor of the 22d, 23d, and 103d Psalms.*

The accomplished authoress of the *Protoplast* has been followed by an American writer.† The Dutch Reformed Church contemplated "a School History of the World ou Christian Principles," and Mr.

* *John Calvin: the Man and the Doctrine.* By ALEXANDER THOMSON, M.A. Manchester. Jackson and Walford.—*Calvin's Teaching for the Present Day.* By the Rev. J. H. MERLE D'AUBIGNÉ. Seeley.—*Sanctification through the Truth.* By the Rev. JOHN STEVENSON, D.D. Seeley.

† *The Foundations of History. A Series of First Things.* By S. B. SCHIEFFELIN.

Schieffelin has thrown out a volume on *first things*, by way of feeler. These embrace Angels, the First Popular Lecturers, the Devil, Freemasons, the First Theatres, and the First Prayer Meeting; and almost all conceivable subjects that have a beginning, and that can be brought into any connection with the first chapter of Genesis. The first slave-holder, we learn, was Abraham, "the chosen friend of God"; slavery has a perpetual recognition in two of the ten commandments; and the Church is not to be troubled by absurd notions of emancipation, "by false teachers and pretended reformers, who arrogate to themselves greater philanthropy than the Lord." Notwithstanding the oddly miscellaneous character of the book, it is full of condensed information on many topics, and often reliable. The arbitrary way in which so many unrelated subjects are brought together was only excused in the *Protoplast* by the ability and thoughtfulness of the writer: there is nothing in Mr. Schieffelin's attempt to justify it.

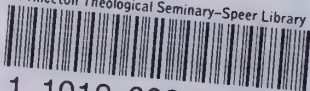


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